

MISSION BULLETIN



傳教學誌

MAY
1956

MISSION BULLETIN

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CONTENTS

	Page
Editorial Section	
Mary, Our Mother	322
Articles	
Farmers and Fisherman	<i>J. P. McCarthy, S.J.</i> 323
La presse catholique dans le monde	<i>par M. Robert W. Keyserling</i> 326
Propaganda and Reality	<i>Leitenbauer, S.J.</i> 333
Unmasked!	338
Korea and Picture Story	339
Lay Apostolate In Pakistan	344
Dieu Notre Pere	<i>par Mgr Stanislas Lokwang</i> 347
Lay Apostolate In Japan	352
Report of the Two Meetings of Workshop "E"	354
Notes and Information	358
Press Review	362
Book Review	370
Reporting Communist Policy	
Brainwash of Church	371
Origin of Christianity	372
Spiritual Bondage	373
Twisted Facts	373
Religion Doomed	374
Newsbriefs	375
Mission Chronicle	
The Dioceses	381
Neighboring Missions	384
Protestants	400
Lettre de Famille	401

COVER: After morning prayers and Mass are finished nothing pleases more the people of this mission in Kwangju Prefecture than a wee bit of blarney from the Sisters.

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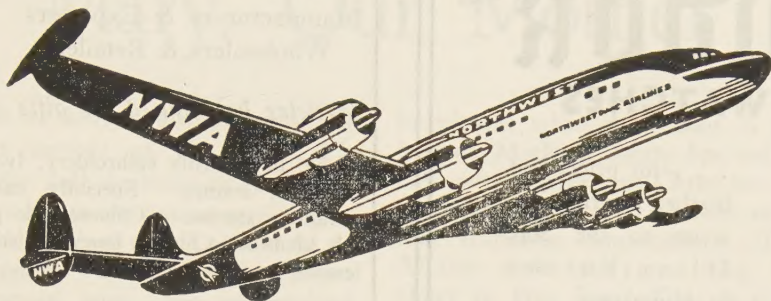
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Mary, Our Mother

THE month of May is always one of the pleasanter periods of the year. The change from the dull drabness of the winter months brings a lift to the human spirit. How fitting that this glorious month should be dedicated in a special way to Her, the channel by which renewed hope came to mankind, Mary, Mother of God, and our Mother. The human race, encompassed by the bleak winter of sin, incapable of regaining the friendship of God, found Redemption, a return of Spring, with the coming of Christ. On Calvary's cross He smashed the empire of Satan restoring to the children of Adam the capability to become and to remain the children of God. Can we forget Her who was the instrument chosen by God to bear this Saviour, His Mother?

Of all influences that mold the child, the most potent is the mother. How true the saying, "the hand that rocks the cradle rules the world". The child blessed with an upright, God-fearing mother must of necessity imbibe a similar outlook on life. Lessons learned in those early days of infancy and childhood penetrate deeply, leave an ineradicable impression.

For us Catholics, to the instinctive love for our natural mothers, there is added the good fortune of love for a heavenly mother, Mary. Christ, dying on the cross, having given all else, bequeathed to us His Mother—"woman, behold thy son; son, behold thy mother". In the person of St. John she was given to all, but many, failing to understand this, miss one of the greater joys of this earthly life. Incredibly, there are even some who would regard honor to Mary as dishonor to Christ her Son. To praise and honor God for having so privileged a fellow-creature as to choose Her for His Mother, to approach Him through Her who means so much to Him, what could be more reasonable, more pleasing to Christ? Christ is man, as well as God. Like all devoted sons He cannot but

be pleased when due honor is paid to His beloved Mother. Mary has only what Her Son gives to Her, but Christ has given much, has entrusted to Her a power of intercession that surpasses computation. This peerless Mother seeks only one thing, to bring us closer to Her Son. Thus it is no surprise to find that where love for Mary is strong, love of Christ is even stronger; Mother and Child are inseparable.

In the mission field, the fostering of devotion to Mary can be so useful as to be almost essential. One of the fundamental problems in every pagan culture is the status of woman. Until woman emerges from the subservient position allotted her by paganism scant progress is possible. The history of our own western civilization is proof. As Christianity slowly took hold, woman's status rose, till she reached her rightful place in society. A decisive factor in this process was the practice of love and veneration for Mary. The incandescent brightness of her spotless virginity was both a reproach and a spur. The eulogizing of her virtues lighted a fire of emulation. Chastity, that glory of woman and bulwark of the home, came into its own. Brute force, sensuality, while not abolished, came to be recognized as the evils they are. Taught to regard all women as sisters of Mary, men perforce showed them honor and consideration. There is no escaping the fact that men never accept women as equals; they either look up to them, or, look down upon them!

The missionary has witnessed such a transformation in his converts. A naturalistic morality changed to the unchanging code of Christ; natural goodness takes on the glow and durability of true virtue. The change is wrought by the grace of God, but surely the magnetic example of Her, whom we are privileged to address as Mother, played its part. Mary is indeed Queen of the Missions.

Farmers and Fishermen

J. P. McCarthy, S.J.

M ISSIONARIES who work amongst farmers and fishermen are fortunate, for these two classes of men seem everywhere to have a simplicity and honesty, a natural humanity which makes them peculiarly attractive. It may be their closeness to nature, or it may be their distance from the sordid money-grabbing of the city, but whatever the reason they have an uprightness of character that one does not often meet elsewhere. On the other hand, the missionary is often distressed at the sight of their poverty and anxious to find means of elevating, even to a slight extent, their economic condition. Some account of what has been done to this end in Hongkong is given in this paper in the hope that it may be a help to others, although the writer realises that both the conditions that exist in Hongkong, and the means that have been successfully applied here, may be of a nature that cannot be a model for action in other places.

There are in Hongkong large bodies of farmers and fishermen. The two jobs are never combined here, so that they form two classes quite apart, differing as a matter of fact not only in work and traditions, but in dialect also and even in race. One thing one can say about both classes is that no one can have any thought of teaching them anything about their trades. The farmers are skilled, one could almost say incredibly skilled: they produce as many as eight or even ten crops a year from the same ground by most ingenious cropping and sowing, assiduous manuring and, of course, very hard work. Their average holding would be in the neighborhood of one acre only—I am speaking here of vegetable farmers, for rice-farmers have bigger holdings—and their produce is sold in the city of Hongkong. The fishermen are equally

competent, knowing thoroughly the fishing grounds, making and using their gear with skill, having developed a boat which is suitable for these waters. They too supply the local market. Elsewhere, it may be necessary for the missionary to give some instruction to his flock in their chosen trade; here, it certainly is not.

The Problem

What then was the problem here? It was one which seems to exist everywhere in South East Asia: these primary producers were sending to market large quantities of commodities which were very much needed and which were in fact in great demand, but they were not thereby earning enough to live on, at least above a very meager subsistence level. Why? In Hongkong, as elsewhere, these people needed small loans for buying gear and equipment or for seeds and fertilisers. They found men willing to lend the money, but on conditions which made the primary producers little better than serfs. They had to sell their produce to the men who had lent them money, and they had to sell at his price; there was no way out of it. The buyers were comparatively well-off and in Hongkong they were also a well-organized, powerful body with complete control over the wholesale markets. The fact that they were wealthy is itself an indication of how well they were doing at the expense of their clients. Even if they were not actually in debt, farmers and fishermen were at the mercy of the middlemen for the marketing of their produce.

Farmers may be in need of guidance in the choice of seeds, of loans for fertilisers, etc; fishermen may need help to mechanize their boats and loans for gear, etc., but I would

suggest that the first step towards setting them on their feet is to enable them to get a fair price for what they are already producing. Their fundamental trouble lies in marketing, or perhaps, beyond marketing, in the simple question of transport for their produce. It will be a help to begin by detailing the method used in Hongkong to break the grip of the middlemen on the primary producers. Although the method may not be directly applicable elsewhere, it does bring out what is necessary and points to the path to be followed.

Organization

In Hongkong, after the war, there were set up by law, both for vegetables and for fish, marketing organizations which were given control over the wholesale trade. It was made illegal to sell vegetables or fish otherwise than through the market. It was even made illegal to move vegetables or fish in bulk—a wise provision, which greatly simplified the enforcement of the law and broke the power of the middlemen. The Marketing Boards were giving the duty of moving the produce, of supervising the sale, and were at the same time empowered to levy a tax to finance their own operation. The vegetable Marketing Board maintains a fleet of lorries which collect the vegetables from the farmers and bring them into the city; transport is also provided for the farmers' selling agent. On reaching the Market premises in the city, the agent sells the vegetables by a negotiated sale; no sale may be concluded without the approval of the market supervisors. Payment is made, not directly but through the market accountants. The market deducts ten per cent of the price to cover the cost of its own services; the other ninety per cent goes to the seller, who now receives ninety per cent of the wholesale price of his produce, in contrast with the forty per cent which was his average share before the introduction of this scheme.

For fish, the arrangements are rather different. There are four fish markets, each with a wharf, so that the fish can be landed on the market premises. The fish are immediately sorted for size and species by the market staff, weighed and transferred to the market floor where they are sold by auction, basket by basket. After sale the fish are

transferred by market lorries to the buyer's shop in town. Payment is again through the market accountants who deduct in this case six per cent for market services; the fisherman receives ninety-four per cent of the wholesale price. Before the scheme was introduced he received thirty to forty per cent! Imagine the effect of this transformation. Farmers and fishermen are no longer deprived of the fruit of their labor. They find themselves with a reasonable income and are able to look round for means of using the added money to better themselves further. Even if nothing else had been done for them, they have been placed in a position to build up gradually their own economic situation. All that they needed was a fair price for their produce; to get that all they really needed was transport for their produce to the city.

It is realized that it will probably not be possible elsewhere to secure similar legislation, although it may be mentioned that the Food and Agriculture Organization of the United Nations has held a Marketing Training Center in Hongkong which drew representatives from every country in South East Asia, so that these arrangements are certainly known to all the Governments. Clearly the same end could have been reached if the farmers or fishermen had themselves co-operatively arranged for the transport and sale of their produce, but co-operation is not easy to promote amongst a depressed class. Missionaries who essay this second and more difficult way of setting their flock on the way to prosperity will find it arduous and slow unless they can secure a subsidy from outside sources to meet the initial expense.

Economic Improvement

Many other changes have taken place in Hongkong, both amongst fishermen and farmers, but, as has been said, they follow from the fact that we are no longer dealing with depressed classes but with communities of increasing prosperity. For instance, in the last few years over eight hundred of the fishing boats have been mechanized. This change-over has been helped by loans from the market but it has been financed largely independently of these loans. Diesel supply firms have been willing to make the necessary advances to the fishermen, knowing that they

were in a position to earn a reasonable income, and being assured that the market could deduct the fisherman's payments from the price of all fish that he landed. The market has to keep an eye on the contracts for the purchase of diesels. The good fisherman may be a poor business man and he will sign incredibly bad contracts. The market cannot prevent this but it can and does refuse to collect payments on contracts of which it does not approve. New gear can be purchased on similar terms. Fishermen are showing a lively interest in education and have erected several small schools where the special needs of their children are catered for. With the installation of diesels, they find it necessary too to train their sons as coxswains.

In Hongkong there is not the same need as elsewhere for the preservation of fish since the fishing ports are close to the city. Boats putting out to sea carry plenty of ice, which is readily available, and bring their catch back on ice. However, a large part of the catch is salted and dried. Here the fisherman may need some guidance and help. There is no mystery about the processing of fish; anyone can master the methods easily enough. Good salt and plenty of it must be used, and the fish should be thoroughly dried. Sun-drying is the usual method. In Hongkong, the market has provided a mechanical dryer which is hygienic and independent of the weather, but it is an expensive piece of equipment and the old methods must be followed until some degree of prosperity is attained. Fish is a very perishable commodity and therefore the fisherman must have ice and quick transport to market, or, failing this, he must have facilities for processing his fish.

Farmers

The farmers of Hongkong are poorer people, often with only one acre of land or

less. Their rise has been less spectacular, but they have made great progress and they have shown more disposition than the fishermen to form true co-operatives, to do for themselves what the Marketing Board was set up to do—it is the declared intention of the Government to hand over to the farmers and fishermen the running of the markets when they are ready to undertake the work. The farmers too have shown the desire for education for their children, but there is not the same need for technical education in agriculture that may exist in other places.

The proximity to the city of Hongkong has helped the farmers in that the market distributes to them nightsoil from the city and they eagerly make use of it. This fertilizer problem is a serious one in many places; where farmers have not the outlook of the Hongkong farmers I can suggest no solution. I would emphasize, however, that chemical fertilizers, if used without any organic supplement, are very expensive and far from satisfactory. Some organic matter is essential, and perhaps the more essential on poor lands and with a depressed peasantry. The present writer at one time produced large quantities of compost, from refuse and nightsoil from the city, and had no difficulty in disposing of it; the farmers knew what it was and wanted it. Where there is a basic ignorance of sound farming methods, schools and school gardens are perhaps the most hopeful solution.

These somewhat random remarks are set down in the hope that they may be of use to others. I should perhaps apologize to the readers of the Mission Bulletin for the closing paragraph, but the missionary who takes up this work will find himself involved in curious by-ways of agriculture or fishing. He will however earn the ready gratitude of simple, honest people.

How It Is Done

"The Communist method of jurisprudence is the correct one. We collect all the evidence and when we have it all, we arrest the criminal and give him all the time necessary to think things over. When he is prepared to balance our evidence by his confession and the two coincide then we know that he is sincere, and the People's Government will then decide what should be done with him." (Interrogator to an imprisoned Catholic Bishop)

La presse catholique dans le monde

par M. Robert W. Keyserling,

directeur de l'hebdomadaire *The Ensign*, Montreal.

VOULOIR discuter la question de la presse catholique dans le monde actuel, c'est s'embarquer dans un sujet aussi vaste que le monde lui-même et aussi varié dans ses manifestations que l'est la famille humaine. La presse catholique est différenciée dans ses aspects comme le sont nos nations, et elle est aussi variée dans les phases de son activité que le sont les intérêts humains dont elle s'occupe. Le caractère d'unité réside cependant dans le but commun recherché à travers des raisons différentes et dans des formes et par des méthodes variées: faire en sorte que les hommes comprennent, apprécient et servent toujours la vérité.

Dans un certain sens, l'effort que la presse catholique poursuit dans tel ou tel pays est décrit d'une façon trop simple. On entend souvent parler de presse catholique comme s'il s'agissait d'une forme d'expression unique et clairement spécifiée: l'unité de l'objectif visé cache la diversité des formes employées. En fait, cette idée a parfois constitué un obstacle à son développement normal dans bien des pays, où l'on a demandé avec insistance aux catholiques de ne lire qu'un journal catholique, au lieu de les préparer à se rendre compte de la variété de l'expression par la presse.

Le catholicisme embrasse toutes les formes de la vie et ne laisse de côté aucun aspect de l'aspiration et de la lutte des hommes. On ne saurait confiner la presse catholique dans les limites étroites d'une seule forme de publication, sans créer dans l'esprit des catholiques l'impression qu'il y a un champ limité pour l'influence catholique sur la vie quotidienne

de l'individu et de la société. On en arrive ainsi inconsciemment à accepter l'hypothèse d'une dichotomie, d'un système dans lequel la religion est séparée de la pensée sociale, politique et économique.

Comme je le disais à l'occasion du Congrès international des éditeurs catholiques à Bilbao: "Il est important, en précisant la riche variété des fonctions des publications catholiques, de faire prendre conscience à un plus grand nombre de catholiques vivant dans tous les pays du monde de la variété de lecture qui leur est offerte sous cette désignation collective de "presse catholique". Il y a diverses manières d'aborder en catholique les problèmes de la vie en général, et de la vie quotidienne en particulier; ces manières doivent tout naturellement trouver à s'exprimer dans des publications de formes différentes."

On m'a demandé de passer en revue aujourd'hui la situation faite à la presse catholique dans le monde. Je me bornerai, à une sorte de vue à vol d'oiseau plutôt qu'à une classification des journaux particuliers. Je voudrais souligner seulement quelques caractères généraux et indiquer quelques catégories générales. Et cela, à la fois sur un plan géographique et en fonction des divers types d'expression de la presse catholique.

Classification géographique de la presse catholique.

1. Pays à prédominance catholique

Il y a des régions que j'appellerai à prédominance catholique. Leurs traditions et leurs influences culturelles y conditionnent

évidemment les formes d'expression. Et je ne considère pas seulement ici les pays où les catholiques ont nécessairement une position prédominante. Il y a des pays dont je dirai qu'ils ont gardé intacte leur tradition catholique, même si par le laïcisme, les incursions de l'athéisme ont exercé leurs ravages chez leurs fidèles. Ce sont des pays traditionnellement chrétiens, dans lesquels la Réforme n'a pas déchiré l'unité chrétienne; j'en citerai comme exemple l'Italie, la France, l'Espagne, le Portugal, la Belgique et tous les pays de l'Amérique latine.

Dans ces pays, la pensée catholique, tout en ayant eu à lutter depuis les premiers jours du christianisme contre les assauts continus de l'athéisme, est toujours la force dominante, incontestable de la société. Elle est arrivée à faire accepter généralement, souvent même de façon inconsciente, une hiérarchie des valeurs dérivée des normes catholiques.

2. Pays à majorité protestants

Il y a un groupe important de pays dans lesquels l'expression catholique est en lutte sur deux fronts. Dans ces pays le journalisme catholique est non seulement une arme dans le combat contre le laïcisme, mais aussi lorsqu'il s'agit de défendre et d'affirmer une doctrine attaquée par d'autres groupes chrétiens. Le premier de ces fronts est le paganisme—depuis le communisme avec ses persécutions matérielles et ses subversions puissantes, jusqu'à l'esprit d'indifférence religieuse de la société moderne. Sur l'autre front, on rencontre certains groupes qui, tout en acceptant une part de la foi chrétienne, ont rejeté—suivant leurs sectes respectives tels ou tels points de cette doctrine. Il s'agit de pays dans lesquels l'influence connue sous le nom générique de protestantisme a joué un rôle dans l'établissement d'un changement de climat politique, social, économique et intellectuel au sein de la société. Il est difficile de délimiter de façon précise les différences doctrinales dans une étude aussi brève que celle-ci. Quoi qu'il en soit, les protestants sont tous unis dans la lutte contre les positions de l'Eglise catholique et contre les fondements de la conduite individuelle et collective que l'Eglise présente comme une partie intégrante de la vérité révélée. Prenons un exemple: l'attitude adoptée par l'Eglise en ce qui concerne la sainteté du mariage. L'Eglise catholique n'a pas seulement à la défendre

contre les positivistes, les libertins et les licencieux, mais également contre des groupes de chrétiens très importants qui façonnent et influencent la législation de l'Etat, et par là même forment le caractère de la société.

Faute de presse catholique dans bien des pays de ce type, une presse catholique exerçant une influence suffisante à côté des autres journaux non catholiques et au sein de l'opinion publique, la position de l'Eglise catholique sur des questions, comme celle de l'éducation, n'est souvent pas connue de la grande masse des citoyens. Il en résulte d'importantes déformations dans toute la presse neutre largement lue par les citoyens catholiques eux-mêmes. Ceux-ci retirent de la lecture de cette presse une façon de concevoir la question scolaire, par exemple, qui leur fait considérer la position de l'Eglise catholique sur ce point comme une attitude étroite, déraisonnable et trop exigeante. C'est pourquoi, trop souvent, les catholiques refusent de soutenir le point de vue de l'Eglise catholique avec toute la force et la vigueur qui devraient être celles de citoyens membres d'un pays libre.

Là où le catholique, placé sous l'influence constante et puissante d'une majorité protestante contrôlant la grande presse qu'il lit lui-même pour connaître les informations d'intérêt général, trouve une presse catholique limitée exclusivement aux activités d'un groupe religieux, le problème devient très souvent des plus aigus: sans s'en rendre compte, le catholique tire d'influences non catholiques sa vision sociale et intellectuelle d'un bon nombre de problèmes.

Cette observation ressort d'expériences pratiques. Beaucoup d'éditeurs de journaux en effet se trouvèrent affrontés à cette question, lorsqu'ils voulurent élargir le choix de leurs sujets au-delà des limites auxquelles certains lecteurs étaient habitués—limites constituées par les sujets religieux ou les activités de groupes religieux. Un nombre toujours plus grand d'évêques et de dirigeants laïques ont mis en garde les catholiques sur ce point: ils ne doivent pas volontairement, en tant que catholiques, refuser cette participation complète à la formation de la société dans son ensemble, que réclame l'enseignement catholique.

Dans cette seconde catégorie géographique, nous voyons des champs d'activité où les

catholiques ont à lutter sur deux fronts pour affirmer leur position au sein d'une société chrétienne mélangée. L'Angleterre, l'Allemagne, la Suisse, les Etats-Unis, le Canada de langue non française, et la Hollande en sont des exemples.

3. Pays de missions

Une troisième catégorie comprend les pays que, faute d'un terme meilleur, j'appellerai pays de missions. Je dis faute d'un terme meilleur, parce qu'en faite nombre de ces pays qui étaient il y a des siècles des pays de missions, comptent aujourd'hui des millions de fidèles, des prêtres et une hiérarchie indigènes. Mais ce sont encore des pays fondamentalement non chrétiens par leur origine culturelle, leur vie intellectuelle, leur structure et leurs traditions sociales; la société chrétienne doit s'y établir dans le cadre d'anciennes cultures absolument pas chrétiennes.

Dans cette catégorie figurent des pays comme le Japon, la Chine, l'Inde, d'autres pays d'Asie, ainsi que la plus grande partie de l'Afrique. Là encore, la presse catholique a une fonction particulière mais en quelque sorte limitée. Elle consiste souvent à aider les fidèles à adapter les valeurs spirituelles à une structure sociale et à des coutumes traditionnelles partout où celles-ci ne sont pas en conflit avec la loi morale prêchée par l'Eglise. Dans ces pays, le problème consiste souvent à montrer que la vérité n'est pas limitée à tel climat ou à telle culture, et que, si différente que soit la façon de vivre d'un peuple par rapport à celle de la société chrétienne occidentale, la vérité essentielle reste inchangée. Il est évident que la presse catholique en Inde n'aura pas les mêmes problèmes à résoudre qu'au Japon par exemple, et qu'elle aura à s'adapter de façon différente dans les tribus du Basutoland et chez les Esquimaux.

Les divers types d'expression de la presse catholique.

Analysons maintenant les différentes formes que prend la presse catholique. Il faut une fois de plus nous souvenir que nous devons limiter aux grandes lignes.

1. La presse de piété

Il y a l'usage qu'on peut faire de la presse pour étendre l'enseignement de l'Eglise

au-delà de la chaire, jusque dans les foyers des particuliers. Ici, la presse est utilisée largement en vue d'instruire et d'édifier tel ou tel individu déjà catholique. C'est un moyen de prêcher à ceux qui sont déjà convertis, afin de renforcer leur foi et d'approfondir leur piété. Ce public est le même que celui de la prédication.

Il s'agit donc d'une presse qui cherche à pallier les limitations matérielles dont souffre inévitablement l'activité sacerdotale du fait de la distance, par exemple. Le prédicateur ne peut user de la parole pour atteindre plus de foyers qu'il n'en atteint avec son sermon du dimanche ou sa visite hebdomadaire. La presse, dans ce cas, apporte une aide à l'apostolat direct, grâce à l'imprimerie et à un système de distribution bien organisé.

On ne doit pas sous-estimer les services importants que ce type de presse peut rendre. Les meilleurs exemples de cette sorte de journalisme, on les trouvera dans des publications telles que *Our Sunday Visitor*, aux Etats-Unis, qui, d'après les résultats d'une enquête ayant porté sur six mois en 1952, atteint un tirage de 752,331 exemplaires par semaine. On trouverait en Europe ou dans les Amériques d'autres réalisations du même type. Mais il ne faudrait pas demander à ce genre de presse plus qu'elle ne prétend donner. Elle a des limites bien définies et de ce fait elle est loin d'être la seule forme d'expression possible. Du fait même que son intérêt porte sur la piété, instruction religieuse et autres sujets strictement religieux, elle est lue essentiellement par ceux que ces questions intéressent par avance et qui acceptent déjà la doctrine catholique. Son rôle essentiel est de maintenir les catholiques fervents dans leur ferveur. Les autres lecteurs, en règle générale, ne la lisent pas.

Comme M. Dubois-Dumée le soulignait, à l'occasion du premier Congrès international de l'apostolat laïque à Rome, en 1951, au Comité chargé d'étudier la presse catholique et que j'avais l'honneur de présider: "Ce type de presse, en France, de même que dans d'autres pays d'Europe, d'Australie, d'Amérique du Nord et même d'Amérique du Sud, demeure dans un circuit fermé." Il exposait que ces journaux s'adressent à un groupe bien défini dans lequel, disait-il, "on parle le langage spécial des Encycliques, des lettres pastorales, de l'Action catholique, langage qui

est inaccessible à toute personne étrangère à la doctrine de l'Eglise et aux termes liturgiques. Cela devient souvent un jargon inintelligible qui tient à l'écart les lecteurs formés différemment, ne serait-ce que pour la raison qu'ils ne sont pas capables de suivre le sujet en discussion. On comprend que cette forme d'apostolat reste centrée sur elle-même plutôt qu'expansive. Cette presse atteint l'objectif qu'elle se propose en renforçant la foi de ceux qui croient, mais elle n'a pas l'occasion d'atteindre les gens qui se trouvent en dehors de ce circuit fermé.

Comme je l'ai déjà dit, il ne faut pas sous-estimer l'utilité de cette presse. Elle accomplit une tâche importante qu'il convient de ne pas négliger. Une telle presse est particulièrement efficace là où les catholiques sont constamment exposés à des influences qui, directement ou indirectement, combattent leur foi. J'appellerai cette catégorie la *presse de piété*.

2. La presse à usage interne du groupe catholique

La *presse religieuse* dans les Amériques, en Australie, ainsi que dans de nombreuses parties de l'Europe et toujours davantage en Asie et en Afrique: le tirage des périodiques exclusivement diocésains est très important. Ces périodiques traitent de faits et d'événements particuliers. Mais ils se consacrent surtout à traiter d'événements survenus à l'intérieur d'un groupe. Ils visent à renforcer la vie commune d'un groupe catholique en tant que groupe.

Ils informent les membres de ce groupe des déclarations de leur évêque, ils reproduisent des sermons, ils servent également pour une plus large audience, de chaire ou de tribune, assurant ainsi jusqu'à un certain point les fonctions de la presse de piété. Nous constatons ici également que si le chiffre de tirage de ces publications est souvent élevé, particulièrement aux Etats-Unis, où on l'estime supérieur à 10 millions d'exemplaires, leur fonction importante reste presque entièrement à l'écart du courant général des discussions publiques ayant trait aux événements ordinaires, qui pourtant affectent si profondément la vie des fidèles, restés citoyens d'une communauté plus vaste. Aucun catholique lisant uniquement cette presse ne saurait

se considérer comme bien informé des problèmes du jour qui se posent à son pays ou à sa communauté.

Le fait même que la majorité de ces journaux soient des organes officiels d'un diocèse, les empêche d'entamer une polémique générale sur les sujets du jour ou de se lancer dans des discussions sur les méthodes ou les programmes politiques, sociaux, économiques et commerciaux. Comme l'Eglise, ils doivent se limiter à énoncer des principes et veiller à fuir le terrain dangereux où se discutent les méthodes transitoires d'application de ces principes. Ils se sentent davantage en sécurité lorsqu'ils se bornent à combattre ce qui est déjà manifestement mauvais, comme par exemple les "comics", le communisme et le crime.

C'est pourquoi le Dr John T. Kane, chef du département social de l'Université Notre-Dame, déclarait récemment que "l'influence catholique sur la vie américaine est bien moindre qu'on ne pourrait raisonnablement l'attendre d'une minorité aussi importante, forte qu'elle est de près de 30 millions d'âmes. Il est en effet bien évident que la société américaine reste laïque et irrégieuse. Il ne suffit pas de publier les Encycliques des Papes ni de faire paraître dans les journaux les déclarations annuelles de la hiérarchie américaine. Ces documents doivent être interprétés, appliqués et transportés sur le plan de l'action dans des situations particulières". Le Dr Kane attribue ce manque d'influence des catholiques en partie au trop petit nombre de "dirigeants laïques catholiques exerçant une influence réelle dans certains domaines."

On estime généralement que l'un de ces domaines est celui de la presse, en tant que moyen d'influencer l'opinion publique. Le fait que cette question est ardemment discutée dans un pays où, comme je l'ai dit, la presse catholique est probablement numériquement et, à bien des égards, sous le rapport du contenu également, la plus riche et la plus puissante du monde, ressort clairement d'une autre déclaration que je vais citer. Elle montre que tout le monde ne pense pas la même chose sur tous les sujets, même si chacun est d'accord avec son voisin sur l'urgence que présente tel ou tel problème. La question que nous discuterons ici est celle de l'influence de la presse sur l'opinion publique. Voici ce que déclarait M. Richard Reid, un des plus éminents

éditeurs de presse diocésaine, directeur du Catholic News de New-York, dans un discours prononcé en 1953 sur la façon dont il concevait la presse catholique :

“Le sujet dont je vais vous entretenir est celui du rôle du journal catholique. Il n’est pas besoin ici de définir les termes. Aux Etats-Unis, nous comprenons clairement ce qu’il faut entendre par journal catholique. Chez-nous, les journaux catholiques sont aujourd’hui patronnés et officiellement soutenus par les diocèses. Les exceptions à cette règle sont rares et les journaux qui ne rentrent pas dans ce cadre ne jouissent que d’une influence faible, même sur le plan local.”

Personnellement, je pense que c’est là simplifier exagérément la question, mais nous ne devons pas oublier que M. Reid, par le fait même qu’il parlait aux Etats-Unis, donnait et pouvait parfaitement donner à ce terme “presse catholique” la signification qu’il a en général dans son pays. “Vouloir distinguer un journal catholique d’un journal dirigé par des catholiques, chose difficile jadis en bien des cas aux Etats-Unis, est encore aujourd’hui dans bien des cas malaisé en Europe, où tels journaux sont souvent également des organes de partis et où la fidélité au parti, combinée à la fidélité à l’Eglise, constitue souvent un problème compliqué.” M. Reid ne précise pas d’où viennent ces difficultés, mais il poursuit : “Mais aujourd’hui aux Etats-Unis, il n’y a plus aucune difficulté à dire d’un journal publié en anglais s’il est ou non un journal catholique.”

“Le journal catholique est de façon courante un journal possédé par le diocèse ou approuvé par lui et, pratiquement, les 107 journaux diocésains qui existent dans ce pays entrent dans l’une de ces deux catégories.”

M. Reid se pose ensuite la question de savoir “quel est le but de la presse catholique” qu’il vient de définir ainsi.

“J’ai entendu Mgr William Turner, évêque de Buffalo et ancien professeur de philosophie à l’Université catholique des Etats-Unis, déclarer que la presse catholique avait été un temps considérée comme une presse chargée “d’encenser les prélats et de tomber sur les protestants.”

M. Reid cite ensuite le cardinal Mooney qui affirmait que “la presse catholique est

l’interprète de l’enseignement de l’Eglise, qu’elle défend la vie de l’Eglise et qu’elle dépeint la vie internationale de l’Eglise.”

“Il y a en outre ceux qui traitent la presse catholique de “presse de ghetto” parce qu’elle est distribuée avant tout parmi les catholiques . . . ; mais si la presse catholique est une presse de ghetto, nos églises dans lesquelles se massent principalement des catholiques doivent être des églises de ghetto et nos collègues ainsi que nos écoles des institutions d’enseignement de ghetto.”

Ainsi voit-on que cette personnalité dirigeante sur le plan du journalisme américain, dont les qualités professionnelles en tant que journaliste sont très élevées, explique par la nature même de ces définitions, pourquoi l’influence du journalisme catholique est relativement si faible, comme le prétendait le Dr Kane, sur le public en général et de là sur l’opinion publique en général. M. Reid pense, je crois, qu’en tâchant de rendre les catholiques de meilleurs catholiques, la presse peut influencer d’une certaine façon l’opinion publique. Cette méthode cependant n’est pas toujours couronnée de succès.

Il est arrivé aussi trop souvent aux Etats-Unis et ailleurs qu’un groupe de catholiques représentatifs perde de vue un fait aussi évident que celui-ci : à savoir qu’il n’existe pas une vérité catholique simplement parce que tout ce qu’on lit de juste et de bon dans le journal est flanqué de l’épithète catholique. Parler de vérité catholique, cela revient à impliquer l’idée qu’il peut y avoir d’autres vérités pour d’autres gens. Il m’est arrivé un jour de me faire dire par un catholique de bonne instruction et avec grand sérieux, qu’une de ses amies qui avait fait un mariage malheureux avait de la chance parce que n’étant pas catholique elle avait pu divorcer et faire ensuite un mariage heureux. Il n’y a qu’une seule vérité—qui est valable pour tous les hommes. On oublie trop souvent cependant que ce que l’Eglise enseigne est également vrai et également applicable à tous les enfants de Dieu. Il peut y avoir des degrés de culpabilité dans les déviations par rapport à la vérité, mais aucune violation de la loi de Dieu par qui que ce soit ne saurait être tolérée du simple fait qu’elle a été commise, qu’il s’agisse de divorce, de limitation de naissances ou même d’enthanasie, par des non-catholiques.

3. La presse catholique formatrice de l'opinion publique

Nous en arrivons maintenant à la troisième catégorie, sur la fonction de laquelle le Saint-Père lui-même a donné des directives très claires dans son discours aux délégués du Congrès international des laïques. Il soulignait le besoin urgent d'un apostolat de l'opinion publique. Vu le rapide développement des techniques dans le domaine de la transmission de pensée, vu l'influence constante exercée sur les individus par toute une série de concepts, que ce soit par l'oreille au moyen de la radio, ou par l'écriture au moyen des journaux quotidiens, hebdomadaires ou périodiques, ou par représentation visuelle au moyen de la photo ou de la télévision et du cinéma, on ne saurait mettre en doute la pression très forte et l'influence intellectuelle certaine qui s'exerce sur chaque individu dans le monde moderne.

Comme Jean Mondange l'écrivait dans son livre si profond *La presse d'aujourd'hui*, "l'individu est aujourd'hui soumis à toutes sortes de pressions de la part des journaux, mais plus que l'individu encore c'est la vie sociale elle-même qui est soumise à cette loi. Et la vie sociale est moins sujette aux réactions stabilisatrices que l'individu".

"Le journal d'aujourd'hui, écrit Mondange, a dépassé de très loin ses ambitions premières qui étaient simplement d'influencer l'individu du point de vue politique pour diriger son suffrage. Le journal est devenu la machine avec laquelle on façonne l'opinion publique. Notre attitude dans la vie professionnelle, dans la vie économique, dans l'organisation des loisirs et dans l'organisation de la vie de famille est influencée par les activités de la presse. Celle-ci a dépassé de très loin sa préoccupation première qui était de fournir des informations."

Pour l'unité de la presse catholique en face de ses ennemis communs.

J'aimerais encore souligner, vu les différences existant entre les pays et entre les contextes sociaux et culturels, qu'il serait illusoire de tenter de transporter les schémas ou les techniques d'un pays sur les structures d'un autre. C'est au contraire dans la riche variété, qui naît du sol fertile de la diversité

de tous ces pays, que nous avons à chercher l'unité, unité qui n'est que la communauté de but. Cependant cette unité de but ouvre les grandes possibilités de coopération particulière que nous étudions ici. Il n'y a aucun doute que chacun de nous, dans son propre pays et dans son propre domaine d'activité, puisse et doive, par le moyen d'échanges d'informations et de points de vue, coopérer plus largement en vue d'atteindre toujours mieux le but commun que nous nous proposons.

Dans ce sens, j'aimerais faire ici quelques suggestions concrètes:

Non seulement nous nous trouvons aujourd'hui devant les obligations que crée ce but commun, mais nous nous trouvons ainsi face à l'ennemi commun de l'Eglise, ennemi très bien organisé. Cet ennemi n'est pas seulement le marxisme athée, mais aussi ceux qui refusent d'accueillir et d'appliquer l'enseignement tellement pressant de l'Eglise sur la paix et la justice sociale. Nous tous, par les moyens variés et, je l'espère aussi, multiples dont nous disposons, servons l'Eglise. Que cet ennemi commun s'exprime lui-même dans des assauts communistes bien coordonnés et bien agencés les uns aux autres, ou par le moyen des attaques plus diffuses, mais souvent aussi synchronisées, du matérialisme, du laïcisme et de toutes les autres formes de la pensée antireligieuse, nous avons toujours à atteindre un même but positif, commun à l'échelle internationale, et nous nous trouvons toujours face à une influence mondiale négative et aux objectifs de nos ennemis.

Soulignant donc encore une fois le besoin de diversité et de liberté qu'il doit y avoir dans l'action individuelle, suivant les pays et les régions, ne sous-estimons point les occasions qui s'offrent à notre ennemi de nous diviser du fait d'un manque de contact étroit entre nous et d'un manque de possibilités pratiques de coopération.

Ceux qui sont heureux de voir éliminer de l'esprit du peuple les valeurs chrétiennes, et de voir diminuer l'influence chrétienne dans les organismes politiques, se réjouissent de pouvoir miner les efforts de la presse catholique et de détruire son efficacité.

En ignorant par trop les problèmes qui nous touchent les uns et les autres, en manquant de sympathie pour les problèmes individuels dans nos domaines d'action respectifs

et en manquant des moyens pratiques de communiquer les uns avec les autres, nous facilitons la tâche de notre ennemi commun, qui est de nous diviser et, ce qui est pire encore, de soulever tel groupe de catholiques contre tel autre. On pourrait citer bien des exemples montrant que ces choses se sont déjà produites et, en grande partie, parce que nous sommes dépendants, chacun dans notre coin du monde, des véhicules de la transmission de la pensée et des nouvelles, moyens qui sont loin d'être indifférents au service de la cause du communisme ou de ces influences qu'on peut, à tout le moins, appeler antichrétiennes.

C'est ici que se révèle important le rôle de nos agences d'information.

Mais j'aimerais insister avant tout pour que chaque occasion soit saisie par les rédacteurs et directeurs de journaux pour établir des contacts personnels. Avant de nous lancer dans des opinions qui pourraient servir un intérêt local très limité, mais causer des embarras sérieux à d'autres groupes catholiques, il faut que nous nous assurions que tous les

faits sont bien à notre disposition.

Nous devrions tout faire pour nous en assurer, et ce devrait être là une question de pratique strictement professionnelle entre nous, dans un monde qui se rétrécit sans cesse et où aucun de nous ne vit sans contact avec les autres, que nos actes et nos paroles ne soient pas utilisés par nos ennemis pour léser et mettre en danger notre grand apostolat commun. J'espère pouvoir, dans une autre étude, discuter cette question.

Aujourd'hui, la presse catholique dans le monde entier est à l'avant-garde du combat. Nous fournissons tous de l'équipement au même rempart, même si nous le disposons sur des points différents de la citadelle.

De là, l'impératif de la raison, l'obligation de chevalerie et la loi fondamentale de la survivance qui veulent que les défenseurs du même point fortifié soient en sécurité contre l'ennemi qui voudrait exploiter la faiblesse ou l'ignorance de n'importe lequel d'entre eux pour pouvoir diviser leurs rangs!

Sharp Rebuke

The Sacred Congregation for the Propagation of the Faith, according to NCWC News Service, April 9, 1956, has sent a stinging reply to an attempt to usurp authority. A telegram addressed to the Congregation from Shanghai had read in substance: "Bishop Ignatius Kung has been imprisoned according to the law for anti-patriotism; hence Francis Xavier Tsang was canonically elected Vicar Capitular of the Diocese of Shanghai." The message was signed by Ignatius Zi, 'president of the Council'.

His Eminence Cardinal Fumasoni Biondi replied as follows: "After the unjust imprisonment of the most worthy Bishop of Shanghai, Ignatius Kung, the diocese shall continue to be ruled according to the norms of Canon 429 of Canon Law." Canon 429 reads: "Should the episcopal see be impeded by the imprisonment, arrest, exile, or incapacity of the bishop, so that he cannot communicate with his diocesans by letter, the government of the diocese, so long as the Holy See does

not dispose otherwise, shall rest in the hands of the vicar general or some other ecclesiastic designated by the bishop."

It is known that the Vicar General of Shanghai, Msgr. Sylvester Tsu, was still in the city when Bishop Kung was arrested last September, and also that other priests were designated to govern the diocese should it become necessary.

The two priests, Frs. Tsang and Zi belong to the Shanghai diocese. The "Council" of which Fr. Zi claims to be president could only be the "Popular Assembly", established by the Reds, to direct a local, disobedient Catholic group. However, it is not known for sure whether the two priests have gone over to the schismatic movement or whether they are aware of Cardinal Fumasoni Biondi's telegram. It is feared they have been constrained by the Reds to condemn their Bishop whom they had served faithfully when they were free.

Propaganda and Reality

Leitenbauer, S. J.

SINCE the victory of the Red Army, China, like any other Communist country, has retired behind the curtain. Chou En-lai, the Foreign Minister of Red China, told the Asia-African conference in Bandung, Indonesia, that the iron curtain exists only in the imagination of the western powers, that China is open to everybody. The fact that so many judgments exist about China, proves there is a curtain which separates China from the outside world and vice-versa.

People who really know China could hardly avoid smiling when they read the book, "Daybreak in China," published in London, in 1953. The author, Basil Davidson, was one of the 30 'tourists' who visited China, invited by the Institute of Foreign Affairs in China. He saw China as the vision of a new, essentially better, free world. We, who have lived in China for many years and have seen the making of the new state, saw 500 million people sink into slavery, slavery worse than the slavery of former times, enslaving both body and spirit.

Who is right? Those leaning to the left will prefer to believe Davidson, but those who still believe in truth must disagree. The latter have the better right to be heard. They were not merely visitors on a guided tour; they lived among the Chinese for many years. They saw things as they really were, a reality entirely different from the Communist writing of history.

The writer, in 1928, observed the happiness of a united Nationalist China under Chiang Kai-shek. During the Japanese war he lived among the courageous people of Hupeh province. Then, during 13 years, he was in frequent contact with the Communist authorities; during the last seven years, he

lived under the new Communist regime. Therefore, he feels he is more competent to write about the new China than are 'tourists' who were allowed to see only that which might favor the Reds.

How It Happened

Often I have been asked how it was possible for the Communist Army to overthrow Chiang Kai-shek so quickly. The Communist Party of China, formed in 1921, had been, from the beginning, a strong faction in the Kuomintang, under Sun Yat-sen. The first Kuomintang Party Meeting in 1924, was held in the presence of Russian delegates. Soon, there emerged a rightist and leftist cleavage in the Kuomintang. In 1927, the left wing separated entirely from the Kuomintang. After their victory in the north, the Kuomintang tried to win back the left, or, failing that, to destroy it. After a long fight, in middle and south China, the Communists fled to Yen-an, north China, what they call 'the long march.' There, the Communists established their own law and government. In 1936 Chiang Kai-shek was treacherously taken captive in Sian, and forced to come to an agreement with the Communists to fight the Japanese. The Communists were then able to build up their armed strength. They had no interest in fighting the Japanese; their intention was to occupy the whole hinterland. The Communists fought only when the Japanese attempted to enter Red territory; they avoided any clash with the Japanese, even when they were superior in numbers. For instance, once in a village near mine some 3,000 Red Army soldiers surrounded seven Japanese soldiers and 17 Chinese in Japanese service, for 36 hours. Then, a unit of 80 Japanese arrived

and the 3,000 Communists hurried away. They had no intention of fighting the Japanese; all they did was to make propaganda. Often they would fire upon Japanese posts during the night; by dawn they had slipped away. Only after the atomic bomb defeated Japan did the Red Army start its 'victory march'. On August 17th, 1945, 80 Japanese in our central mission station received orders to surrender, but, till 5 o'clock of the same afternoon, 3,000 farmers were working on the fortifications, for the Japanese. At 6 o'clock, those 80 Japanese went to the railway station, 10 kilometers away, without any interference. It was five days later that the Red Army 'conquered' our village, not from the Japanese, who had left five days before, but from the Chinese troops who had served under the Japanese and who had received orders from Chiang Kai-shek to hold the place until his troops could arrive. Today, every student in Red China is taught that the Red Army alone defeated the Japanese. The long Japanese war made it possible for the Communists to form their cells in the towns as well as in the countryside, and even in the Nationalist army. Thus it became possible for them to conquer the whole of China in four years.

Another Lie

The second big lie of Communist propaganda, believed by most foreign 'tourists', is that the Chinese people were against 'the corrupt Kuomintang.' No doubt, there was corruption among Chiang Kai-shek's officials. Due to the Japanese war, Chiang Kai-shek had to remain on good terms with generals who had exploited China for many years. He had to postpone the purge of criminals in the army as well as among the civil officials. The revolution of the farmers in Kiangsi became a mass movement under compulsion. The majority of the people did not join voluntarily. The small Communist army, moving from Kiangsi to the Northwest, 1934, became a big army by absorbing units of the national army dispersed by the Japanese, and at the same time, by conscription of the youths of the Communist-occupied territories. The army was well trained and well disciplined. With this army, they forced the people to their side. At least 80 per cent of the Chinese are against the Communist idea. Many of them still hope that Chiang Kai-

shek will return. The 'enthusiasm' of the people, seen by the visitors, was a fake.

In our district, the Red Army was welcomed by the people in the hope that they would liberate them from the Japanese. But, as soon as the farmers saw that the Red Army was not out to fight the Japanese, but to collect more contributions and taxes, their feelings changed. The officials in the villages, appointed by the Reds, soon were cordially hated. The Communists soon started land reform. Impoverished farmers were not at all happy to accept the tools, animals, house, etc. from the Communists. For a long time, they held these in safekeeping, hoping that they could be returned to the rightful owners. Perhaps, in South China, there were more landlords than in the North, poor tenants readily accepted the land and other things. In North China, most of the people were not interested in land reform.

The Chinese people were even less interested in other things the Communists did. The Communist government obtained the 'volunteers' for war against Chiang Kai-shek, and later for war in Korea, only by tricks and military pressure. I have seen, more than once, such meetings for 'volunteers.' Every village had to provide a certain number of 'volunteers.' To get them, all young people of military age, were called together. They were kept for days and weeks in a closed compound, compelled to listen to propaganda and Communist indoctrination until they signed up as a 'volunteer.' I know that in one village it took three long months of this before they got all the 'volunteers' they were after. And even then, they had to pay a large amount of money to the parents. Naturally, these boys said they were volunteers when they came to the camp for their first training.

Compulsory Enthusiasm

Before my departure in 1952, the only real enthusiasts for the Communist ideas, were among the students. The majority of the people were against Communism. I have seen a celebration of the 'liberation.' Old and young, women and children had to attend this celebration lasting two hours; even our 76-year-old door keeper had to go. As this old man came back exhausted, we asked him why he had not left earlier; he answered, "It

was not permitted." The police brought back every one who tried to sneak out, during the celebration. The following issue of the newspaper printed an article, reporting the "100 percent enthusiastic participation of the people". Davidson and other reporters might be impressed by such 'voluntary' manifestations.

Now, we come to another lie of the Communist propaganda, the lie about democratic freedom. In no country of the world, is there so much talk about liberty and freedom as in Red China, but, nowhere are the people more enslaved—except in Russia and its satellites. Mao Tze-tung admits that democratic freedom is only for the workers, farmers and small businessmen, that the reactionaries are, not only the millions of landlords, remnants of Kuomintang bandits, but also the majority of the people.

Shackled Press

There is no liberty of the press in China. If Davidson and other European reporters were to read some of the 776 Chinese daily newspapers, they would not think or say: "They (Communists) in Red China could write and publish what they like." For years I had read the largest daily newspaper of Tientsin. After 'liberation' I had the Jen Min Jih Pao (People's Daily News, Peking), also some small town newspapers. You need to read only one to know what is in the others. The same goes for the books. According to official statistics, in 1951, there were 6,000 different titles printed, in all 1,000,000,000 copies, which meant two books for each Chinese. Among the people with whom I lived, only one out of a hundred ever bought a book. Censorship or prohibition of books does not exist, theoretically. Our reporter, Davidson, believed what they told him: "Books against the people are impossible to sell because people refuse to buy them." Who dares write a 'book against the people' when the simple remark that the American atomic bomb finished the Japanese war lands one in prison for months? If there be no prohibition of books, why, in 1951, were the majority of the books in the Catholic Central Bureau, Shanghai, confiscated? And, why, in Peking, were books burned by the hundreds?

There is no freedom of public gathering. During the winter of 1950, police gave permission, after three months of restriction, for the Catholics of the town to come to my small chapel for Sunday Mass. The church and all other large buildings of the mission compound, had been taken over by the Government in 1947. I could say Sunday Mass on condition that for each Sunday Mass I had to ask permission, in writing, a day before; and after the Mass, I had to give to the police the names and addresses of all the people who attended the Mass. The chief of police gave as the reason for this, that, in the whole of China, not even Party members could hold a public meeting without a previous permission given by the police. Nowadays, all over China, there are no public meetings except the daily Party meetings, till late into the night, which the people have to attend. If somewhere, somehow, people hold a meeting, one may be sure that some Party members are there, to report to the authorities when the meeting is over.

No Religious Freedom

There is no freedom of religion. Christians in China, Protestants and Catholics, are a very small minority, about 1% of the population. The Communists paid great attention to them. For instance, when the movement started in Tientsin, for the 'independence' of the Catholic Church, the daily papers, for three weeks, were filled with articles about this. Finally, the papers published the names of some 15,000 Catholics, who had, according to them, signed the program of the movement. Actually, only about 500 had signed, either forced or duped. The 15,000 had signed a program of the Bishop, but their names were put on the list of signers for the government program.

In Shanghai, 80 Party members tried for 3 months to persuade a group of Catholic students to join the 'independent church,' but failed. They had to go slow, move carefully in breaking the heroic resistance of the Shanghai Catholics. The full churches of Shanghai were good places for foreign visitors.

After they had failed to bring the 50,000 Catholics of Shanghai into the 'independent church', and, after nearly all the foreign missionaries had been expelled, the Communists

started using force. On September 8, 1955, the bishop of Shanghai, a large group Chinese priests, and more than 300 Catholics, were arrested. In the interior, the church organization had long since been destroyed. In our diocese, only one priest was allowed, once a month, to say Mass in the church. Now, Davidson dares to write that "the Communist government gives no sign of objecting to the work of Christian Churches." Naturally, the Communists did not tell him that the Government had confiscated 3 Catholic universities, 169 middle schools, more than 100 primary schools, 365 orphanages, 216 hospitals, 866 dispensaries and 8 hospitals for lepers, that churches were used as movie houses, meeting places, or store houses.

Heavy Taxes

In the same way, the author of "Day-break in China," has been taken in by 'the tremendous economical improvements and prosperity in China'. Communist propaganda broadcasts impressive statistics as proof of progress and better living in China. Whether these are factual or not does not matter. One thing is clear. The Communists ruling the 500 million Chinese by terror, are able to do big jobs in a relatively short period. They build dikes with forced labor. Nothing is said about the heavy taxes people have to pay. Taxes and contributions, already heavy during the Japanese war, — people had to pay twice, during the day to the Japanese, during the night to the Communists — are even heavier now. With these exorbitant taxes the industrial centers were built. Newspapers and magazines are full of such reports of progress. The fact that much of this 'new' construction was begun, or even completed, under the Nationalists, is never mentioned. No figures are ever given about costs.

I read an article in an Indonesia newspaper, with the title, "Modern Agriculture in China," which described a demonstration of tractors by UNRRA, in our district. This demonstration, in the Indonesia paper, was explained as an achievement of the Communist regime. China is as big as Europe. Were we to print a picture of a new building in each big city in Europe, we could fill the magazines for months. In China, you may travel by rail, hundreds of kilometers,

seeing only earthen huts, the same, simple way of construction as before, and coolies carrying goods just as it was hundreds of years ago. I lived seven years in our provincial town under the Communist regime. The new buildings were public toilets, built with bricks from the town walls. Besides the public toilets, there were two other new buildings. One, a school, built of earth with tiled roof was constructed by the students themselves. Another, used as a court, was in the same style. This was in a town that had been occupied by the Japanese for 8 years, where most houses were in bad shape. On the main street, all the small business houses had to be pulled down to broaden the street, and had to be rebuilt by the poor people themselves without any help from the Government. Does the Chinese People's Government deserve any credit for that?

Poverty Abounds

During the last five years, I was in China I worked as a medical doctor. I could contact all kinds of people and had the opportunity to visit different houses. The majority of the people had been set back in their standard of living. During the seven years of Communist Government living conditions deteriorated more than during the 8 years of the Japanese war. There were only a very few who had had nothing before, and gained something under the Communist control. The ostentatious figures of high production and high salaries, which so impressed Davidson and other 'tourists', tell nothing about how the Communists are extorting taxes from the people—ordinary taxes, "special" taxes, and "voluntary" gifts. After all these were paid there was not much left from the salaries.

In 1954, the Peking Government admitted that, due to flood and drought, about 200,000,000 people were near starvation. The same newspaper reported on another page that the increase in production was about 10%. The big flood around the Yangtze and Yellow Rivers, during the summer of 1954, make doubtful the figures given by Minister Fu Tso-yi. Such floods happened in China during the past; but then, from all over the world, people helped in the relief work. Under the Communist Government,

the people were only permitted to move to other districts, to beg food enough to survive. In former times, the farmers had reserves of grain for such occasions; if not, they could borrow grain from the richer ones and pay back afterwards. Nowadays, everybody is equally poor; nobody has any reserve, so in time of misery, everybody suffers. Davidson could only see the well organized campaign against the flies of China. One of his fellow travellers claimed that, during two hours in a Peking market, he saw only seven flies.

How cleverly the tourists were guided, may be seen in Davidson's writing about Shanghai. In this metropolis of the Far East, which formerly handled 3/4 of China exports, he saw nothing but the high buildings dating from the time when the generals and bandits were in power; to him it was the Communists who built the factories and houses for the workmen. It is correct that there have al-

ways been slums around Shanghai. During the war, the population of Shanghai, increased from 3 million to 6 million. The misery increased when ships stopped calling at Shanghai. Yet, today, under Communist control, Shanghai, for the first time has food rationing. Only black bread was available "because of its greater vitamin content."

The Communists have cleared Shanghai and all China of opium smokers, gangsters and bandits, at a high cost. But, when one careless word can land you in prison for months; when police may enter and search your house at any time, day or night; when all your earnings from years of work may be taken from you in a dishonest public trial; when you can be forced to confess in public, to reveal your inner thoughts, then, you have lost something that nothing can replace. You have lost freedom and yourself!

*Report given at 'workshop' of Catechetical Work, Asian Lay Apostolate
Congress, Manila, Dec. 6, 1955.*

PHILIPPINES

All catechetical work in the Philippines is co-ordinated by the Confraternity of Christian Doctrine. In the public and non-sectarian private schools, 50% of the catechetical work is done by Student Catholic Action, 20% by the Sodality, 20% by the Legion of Mary, 8% by other organizations, and 2% by paid catechists. A start has been made to teach religion in the public schools on a professional level. Memory work, straight exposition, story method, pictorial method, and dramatization method are some of the techniques employed in teaching catechism. To train catechists, the University of Santo Tomas has a Religious-Cultural Institute for the explicit purpose of training catechetical teachers. For two school years and two summers the Confraternity of Christian Doctrine has run a catechetical institute which awards certificates to those who pass the course.

Localizing stories and preparing graded catechism texts were recommended. The greatest difficulty in the Philippines is the lack of funds. Four million pesos a year (US\$2,000,000) are needed to finance the newly launched program of teaching religion in the public schools on a professional level.

Unmasked!

MON ÉCOLE DANS LA CHINE EN FEU, printed in France, copyrighted 1954 by René Julliard, Paris, is claimed to have been written by Francesco Melis, an Italian Franciscan. Inquiries reveal that there is no Franciscan of that name. Fr. George A. Dopchie, who spent some years as a missionary in the very district given as the locale of the Melis story, comments on the book:

"The author is said to be an Italian Franciscan priest who had worked in Chahar Province (Inner Mongolia), district of Pao-tch'ang, from 1928 to 1948. His story is presented as factual, not as fiction. Reading of the book brings out concealed Communist propaganda. The supposed priest makes no mention of liturgy, Mass would seem to be just ordinary morning prayer with no requisites for the celebration thereof, confessional secrecy is non-existent, even the catechist hears confessions! The writer betrays appalling ignorance concerning the twenty and more dioceses of North China and the splendid centers of Catholicity in Inner Mongolia. At no time was a Franciscan ever in charge of Inner Mongolia nor have there ever been French Sisters of Charity in the district, as he claims.

"The writer knows nothing of the culture of the people of the region, their daily life, yet he claims to have lived there 20 years! Melis speaks of the poor who eat rice and meat—actually, only the wealthy had such food. He speaks of forests where not so much as a single tree exists, sorghum which actually does not grow there, calls the K'ANG a stove, and gives a minus 5° as terrible temperature in a district where 30 to 40 degrees below zero is not uncommon.

"The real poison of the book is that it is undoubtedly A BOOK OF COMMUNIST

PROPAGANDA. Now and then an anti-Communist sentence may stray in among the repeated praise of the Communist Party and its policies, the Red Army, agrarian reform, etc. Though most of this is given as said by others there are times when the alleged priest chimes in with the same tune. The substance of the book is praise of Communism. To give some instances:—

- a) anti-Vatican: 'every missionary is a spy in the service of the Vatican'.
- b) anti-Nationalist: 'the Nationalist Party is corrupt, venal, brutal; its army is composed of ruffians, the officers are incompetent and lovers of high living'.
- c) anti-American: 'the Americans corrupted morals and oppressed the people by their show of wealth'.
- d) anti-prayer: 'prayer serves no purpose; having recourse to God is useless.'
- e) pro-Communist: 'the Communist Party is the Party of the people, well organized, working for the people; agrarian reform has been carried out according to the wishes of the people . . . The Red Army is disciplined, competent, kind to the people, ever victorious . . . Communist doctrine has such inherent force that nothing can prevent its conquest of the entire world, not even Catholicism, which will be forced to come to terms with it.'

"The entire book is planned to prove the above propaganda. More than half of the supposed school of the 'Father Melis' leave him to become Communists. There is even a nun, Mother Superior no less, who turns Communist! To sum up, the book is powerful Communist propaganda which, under the cloak of a false Catholicism, could do major harm to the unwary."

George A Dopchie, C.I.C.M.

KOREA

A BRIGHT page has been written by the Church, a page which the average news correspondent either doesn't see or ignores. The Church in North Korea is still crushed but in South Korea, the missions have recovered and are even ahead of what existed prior to that fateful crossing of the 38th Parallel. The one sour note is that there are not near enough workers, that Korea is somewhat like a step-child of the missions. As Bishop Thomas Quinlan, S.S.C., Regent of the Apostolic Delegation in Seoul, a veteran missionary and survivor of the incredible barbarity of the Korean Reds, remarked: "Our greatest needs now are more priests, more Sisters and more catechists. The shortage cannot be solved unless more communities come to Korea. Those already here can hardly do more." A recent list of foreign priests in Korea shows the following: Benedictines, 6; Columbans, 57; Franciscans, 1; Jesuits, 2; Maryknollers, 16; Salesians, 2. The much smaller Colony of Hongkong has 57 foreign, 41 Chinese priests, a total of 98 engaged in the direct care of souls; if those engaged in schools and other like work are included the disparity becomes much greater.

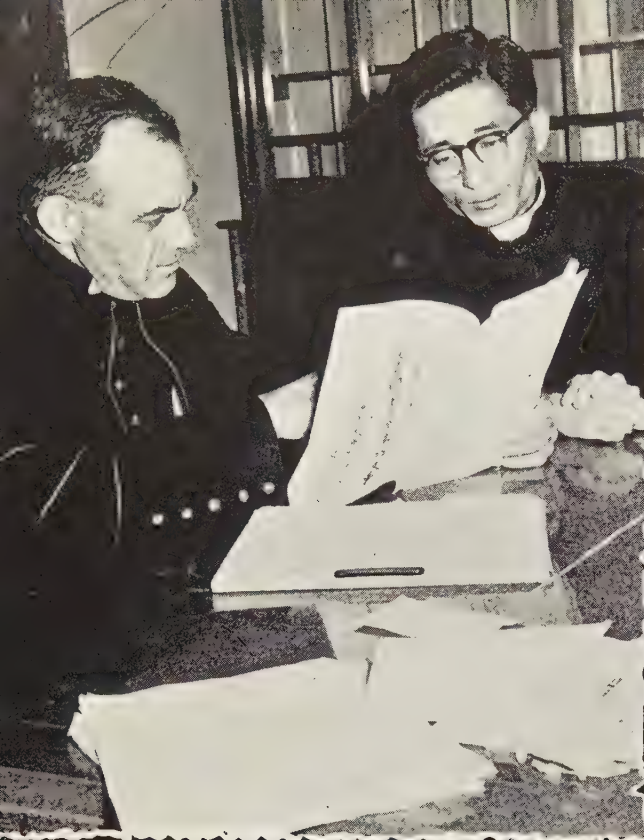
A page of print, a few pages of pictures can give only a glimpse of what is being done in Korea. At the southeastern end of Korea, Kwangju suffered from the invading Red army; Msgr. Brennan, the Prefect Apostolic, and two of his Columban priests lost their lives, missions were destroyed or despoiled. The other Columban-staffed district, the Vicariate of Chunchon, on the west coast, astraddle the 38th Parallel, was completely devastated; four Columban priests lost their lives, while Msgr. Quinlan and Fr. Crosbie were Red prisoners for almost three years.

Today, Chunchon and Kwangju are both growing fast. Other Columbans have come to replace their seven murdered brothers. "The Korean War opened the eyes of many pagan Koreans to the significance of Christianity. The country was shaken to its spiritual foundations, the way prepared for the acceptance of Christianity . . . If enough missionaries are sent there, its conversion could conceivably be brought about in a single generation. Ignoring Buddhism the Reds took enormous pains to exterminate Catholicism. This had the effect of identifying the Church with the national movement against Communism." . . . (The Far East, March 1956)

1955, the Columban Sisters, a doctor, two nurses and a dietitian, arrived in Kwangju. Not long afterwards two more Sisters arrived, a doctor and a nurse. Before the Sisters could complete even a minimum course in the Korean language they were besieged by people asking for medical treatment. July 5, 1955, feast of Bl. Andrew, martyr and first Korean priest, a clinic was formally opened in a small Korean house, Mokpo. Within six weeks 2000 were under steady treatment. The line outside the clinic forms as early as 4 A.M.; when the clinic opens at 8 there are always more than a hundred waiting, some from as far as 70 miles distant. Morning and afternoon the Sisters are at the clinic, house calls being made in the evening. Added to this the Sisters also make regular visits to two Catholic leper asylums in Kwangju Prefecture. 1956 is to bring more Sisters to Mokpo, another doctor and several nurses. In ministering to the corporal needs of the Mokpo people, the Sisters will also open the door that leads to spiritual health of those same people. The future is bright.



War's juggernaut ruined the prosperous business and took the two sons of this Korean patriarch. His brass manufactory is gone. Today, he ekes out a living sweeping the streets, one of many tragedies.



Kwangju, Korea, staffed by the Columban Fathers, relies heavily on seven Korean priests. Fr. Savage, S.S.C., has few but recent converts in his small chapel at newly established mission.

Msgr. Henry expects Kwangju to profit greatly by the introduction of the Legion of Mary. Granny is flattered to have Fr. Sheehan, S.S.C., Chicago, test his newly acquired Korean on her.





Sister M. Davida may have to urge a patient to take needed medicine that is often unpalatable.

Mokpo has no water-works so the old-style water carrier serves hospital and convent.



Two registered doctor-Sisters have plenty to do; this medical work is invaluable to the mission.

Wails will change to smiles under the skill and sympathy of Mother M. Enda.





The two extremes of age, the babe in arms knowing not sorrow and the wrinkled grandmother who has had more than her share of sorrow during the recent calamitous war for survival against Communism.

Lay Apostolate In Pakistan

Report submitted to Asian Congress of Lay Apostolate, Manila, Dec., 1955.

THE Apostolate of the Laity had its beginning in Pakistan in the establishment of the Sodality of the B.V.M. Since then various other Catholic Lay Organizations have been established and each of these have had a fair amount of success in their individual activities. The following are the Organized Bodies at present in existence:—

Organizations

The Sodality of the Blessed Virgin Mary: This form of Catholic Action claims by far the majority of lay workers. It is divided into 4 major sections, namely: Men, Women, Young Men and Young Women. Each of these sections is further subdivided into Work and Prayer Groups. The Work Groups engage in various types of activity for the raising of funds to help the poor and the missions, and also assist in the distribution of material relief to the poor.

The Prayer Groups each day of the month visit the church in pairs and recite the prescribed prayers before the Blessed Sacrament. They also provide a Guard of Honour at an all-night vigil before the Blessed Sacrament on Maundy Thursday and at Corpus Christi. Some sodalities have a daily Mass attendance section which covers the whole month, each sodalist being allotted a day of the month to hear Mass.

The sodalities have a meeting each week and each has its own respective General Communion Sunday. The total strength of sodalists in Karachi proper is over 1000 members.

Legion of Mary: The first seed of the Legion of Mary was sown in Pakistan in the

year 1937. A Praesidium was inaugurated in Quetta, Baluchistan, but after a short time it ceased to function. However, it was not long before the Legion was introduced into Karachi, the capital of Pakistan. Strangely enough, this introduction was made by a Parsee girl from Bombay, who first spoke of it to the Rector of St. Patrick's Cathedral, the present Spiritual Director of the Karachi Curia. This contact was followed up by a Spiritual Director of the Legion of Mary in India, who visited Karachi in 1944 and inaugurated the first Senior Praesidium. Gradually new Praesidia were established, and a Curia was set up in the year 1948.

In 1949 the Legion Envoy, Br. Peter Norman, was instrumental in extending the Legion in Pakistan, and established Praesidia in all the other dioceses. The Senatus of North India and Pakistan then appointed the late Brother Manuel Lazarus Extension Worker for West Pakistan, and the latter's tour resulted in the formation of 8 new Praesidia. Thus the total number of Praesidia attached to the Karachi Curia at the end of the period 1951-1952 was 14 Praesidia in Karachi and 14 in outlying dioceses. The majority of these new Praesidia was established among the Urdu Community, doing excellent work among their own people.

The progress of the Curia with regard to extension was rather slow but in the past year the rapid growth of the Legion is mainly due to the present Legion Envoy, Br. Cecil D'Souza who visited West Pakistan from June 1955 to August 1955. His tour resulted in the establishment of an Urdu Curia in Lahore which has under its jurisdiction 6 local Urdu Praesidia. Also 5 new Praesidia were established in the various parishes in Karachi

and 14 additional Praesidia in outlying dioceses. The total number of Praesidia attached to the Karachi Curia now stands at 18 Local Praesidia and 27 in outlying dioceses.

Before the departure of the Legion Envoy from Karachi, a congress was held for Active Legionaries, at which delegates from the outlying Praesidia were also present. This congress helped considerably in stimulating the enthusiasm of the Active Members, and gave the Curia an insight into the importance of Extension Work. It is hoped to organize extension tours in the near future.

Legion Activities

Hospital Visitation: This type of work is undertaken by the majority of the Praesidia, and the nursing staff of certain hospitals are also contacted. In Karachi the Legionaries have gained admittance to a hospital run by the Seventh Day Adventists, and whenever possible the contacts made with non-Christians are followed up.

Home Visitation: Although this type of work was done in the past, it was not being done intensively. However, in the past year the Curia has stressed the importance of intensive home visitation, and Praesidia are now approaching this duty in a systematic way, thus ensuring that every home is visited, including those of non-Christians. In the course of visitation, recruiting and after-care of Auxiliaries is given attention, and lax and lapsed Catholics are reminded of their religious duties. Marriage cases have been regularized, reconciliations effected, and there have been 37 returns to the Sacraments ranging from a period of 1-20 years.

Instruction: This work is undertaken by both Senior and Junior Praesidia, and has resulted in 11 conversions in one year, while baptisms of infants, children and adults have been numerous. Besides these main works the following have also been undertaken: 1) Visits to Jail and Remand Home. 2) Spreading of Catholic Literature by various methods. 3) Distribution of Miraculous Medals. 4) Catechism Classes for adults and children.

The most recent undertaking of the Legion of Mary in Karachi is the running of a Catholic Information Centre opened in November 1955. Some of the Senior Praesi-

dia engage in this enterprise and once a week a priest will be in attendance at the Centre. In addition to the Catholic Library at this Centre, lectures for non-Catholics will be organized. The total strength of Active members is 450 and that of auxiliaries is 1,410.

Other Organizations

St. Vincent de Paul Conference: This body caters to the poor, in distribution of weekly rations, clothes, etc. to over 200 persons.

Lepers' Committee: Looks after the welfare both spiritual and material of inmates of the leper colony situated about 15 miles outside Karachi.

St. Elizabeth's Association: This organization looks after orphans and supports the two boys' and girls' orphanages situated in Karachi, the education of poor students and various other charitable institutions in Karachi and outside in the mission districts.

Poor Sick Relief Section: Supplies the poor sick with medicines, drugs, tonics, hospital treatment, particularly to the poor T. B. patients.

S. M. L. & Mite Box Action: An organization for the students, both boys and girls, whose activities extend to the support of the missions, particularly through the Mite Box Action, sale of stamps, books and used articles, and organizing every year a three-day Fete, the proceeds of which are entirely used for the missions.

Catholic Women's Guild: The members meet once a month and look after the altar equipment and vestments for the various churches and chapels in the missions. Besides, they contribute in kind towards the hospitals and orphanages.

European Catholic Study Club: A social organization of all the European Catholics in Karachi who meet every month and arrange for lectures and discussions on various topics, religious, social etc.

Fatima Club: An organization of the Junior and Senior girls of the schools and colleges as well as the young ladies of Karachi, who meet once a month and organize discussion groups, social evenings, in order to

promote a good Catholic atmosphere, through games, social evenings and Talent Nights, thus keeping students and ex-students in touch with each other.

Catholic Study Club: The Catholic Study Club was inaugurated by Rev. Fr. Louis Pinto as the Newman Club. The name was altered to Catholic Study Club in February 1941. The aim and object of this club is the study of material, religious and social subjects affecting the well-being of the Catholic community.

Activities comprise usually two lectures each month, one a series running through several months, the other a lighter program featuring a guest speaker, a debate, a quiz, etc. Some of the Series that have been run in the past were: 1944, History of the Reformation; 1945, the Problems Confronting Catholics in the India of the Future; 1947, The Social Question (Rerum Novarum and Quadragesimo Anno); 1951, Catholics in Pakistan (Opening Lecture by Rev. Fr. J. Houben on "Vocation of Catholics in Pakistan"); 1953, A Marian Year Series.

In 1946 the Club was asked to take over the Parish Library of Cincinnati Town. Urdu classes were also conducted. Formation of Study Groups has not been successful, but from January 1956 another attempt is to be made using the "cell" technique. The present membership is 46.

Youth Activity

Catholic Young Men's Association: This Association opened with a membership of 292. The year under review saw the admission of a record number of 116. The membership at the close of the year stood at 406.

The Association is proud to be one of the founder members of the Pakistan Council of WAY which started functioning in the year 1953. The Association was represented on the general body of the WAY council, and had its General Secretary, Mr. Dessa,

elected as the Assistant Secretary General and an Executive Member on the Pakistan Council of WAY for the year 1954 and 1955 respectively.

The highlight of the activities of WAY was the Second General Assembly of the World Assembly of Youth held at Singapore in August 1954. The Club had the unique privilege of nominating two members to attend this Assembly. The theme of the General Assembly was 'Youth in Action' and the Association's Secretary had the honour of leading the Pakistan Delegation on the Credentials Committee.

On the 12th of Sept. 1954, the former name Catholic Young Men's Club was changed to its present one, for now as an Association it has broadened its aims and objects, working for the protection of the economic and other interests of Catholics in general and youth in particular. At a joint meeting with the Fatima Club, it was decided to run the St. Patrick's Library and take over its affairs.

The International Catholic Youth Federation, with Headquarters at Rome, invited the C.Y.M.A. to attend their General Assembly to be held in December 1954. Due to the short notice at which the invitation was received, the Association could not be represented at the meeting.

The Association gave its full support to the Rector of the Cathedral in the organization of the Marian Year celebrations which were held in December 1954. It is also proud to be counted as one of the Patrons of the Catholic News Service of Pakistan.

College Students' Union: This was established a few months ago and looks after the welfare and rights of the Catholic students of various colleges.

Catholic Association of Sind & Baluchistan: This is the main body that looks after the social interests of the whole Catholic community and defends their rights in the country.

Church In India

	Indian	Foreign	Total
<i>Priests:</i>	3,746	1,755	5,501
<i>Brothers:</i>	529	206	735
<i>Sisters:</i>	12,369	2,156	14,535

(Number of priests in the actual mission field: 1,100)

Dieu Notre Père

par Mgr Stanislas Lokwang

I

L'APOTRE Saint Paul, synthétisant les sentiments de Jésus au moment de son Incarnation, écrit: "Ideo ingrediens mundum, dici: Hostiam et oblationem noluisti, corpus autem aptasti mihi; holocaustomata pro peccato non tibi placuerunt. Tunc dixi: Ecce venio; in capite libri scriptum est de me ut faciam, Deus, voluntatem tuam." (Heb. 10, 5-7)

Pendant la Semaine Sainte, en commençant les solennels offices des Ténèbres, l'Eglise chante cette antienne: "Zelus domus tuae comedit me et opprobria exprobandum tibi ceciderunt super me". Le zèle de la gloire de Dieu le Père et le désir de réaliser sa sainte volonté de conduire les hommes au salut furent les motifs de la vie et de la mort du Rédempteur. Jésus lui-même l'a confirmé clairement plusieurs fois. Et d'abord quand il fit comprendre à Marie et à Joseph sa mission et qu'il leur dit: "Quid est quod me quaerebatis; nesciebatis quia in his qui Patris mei sunt oportet me esse?" (Luc 2, 49)

Il ne pouvait se détacher de la volonté du Père parce que "Meus cibus est ut faciam voluntatem ejus qui misit me, ut perficiam opus ejus" (Jean 4, 34). Il ne disait que les paroles du Père et ne faisait que les oeuvres du Père: "A me ipso facio nihil, sed sicut docuit me Pater, haec loquor" (Jean 8, 28). Ces paroles donc, ne sont pas les siennes, mais celles du Père: "Et sermonem quem audistis, non est meus, sed ejus qui misit me, Pater" (Jean 14, 24). Et "Non

possum ego a meipso facere quidquam. Sicut audio, judico; et judicium meum justum est quia non quaero voluntatem meam sed voluntatem ejus qui misit me" (Jean 5, 30). C'est ainsi que dans la ténébreuse nuit de la passion, prosterné devant Dieu le Père, par trois fois il prie: "Pater, si vis, transfer calicem istum a me; verumtamen non mea voluntas sed tua fiat" (Luc 22, 42).

Et par sa mort ignominieuse, il vérifia ce qu'il avait dit: "Honorifico Patrem meum et vos inhonorastis me" (Jean 8, 49).

Toute la vie et toutes les oeuvres de Jésus sont dirigées vers cet unique but: glorifier le Père. Le salut de l'humanité est sorti de l'oeuvre rédemptrice de Jésus. Ce salut se réalise par le baptême de régénération dans la grâce sanctifiante; par la régénération des fidèles: "Non ex sanguinibus neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt" (Prol. Jean).

L'apôtre Saint Jean félicitait les premiers chrétiens: "Videte qualem caritatem dedit nobis Pater, ut filii Dei nominemur et simus" (1 Jean, 3, 1).

Et saint Paul avertissait les chrétiens de Rome: "Non enim accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum in quo clamamus: Abba, Pater. Ipse enim Spiritus testimonium reddit spiritui nostro quod sumus filii Dei" (Rom. 8, 15-16). Le fidèle baptisé devient fils adoptif de Dieu par la grâce sanctifiante.

L'union hypostatique élève la sacro-sainte humanité de Jésus-Christ à la vie intime du Verbe; la grâce élève le chrétien baptisé à la participation divine. Jésus le Verbe Incarné, vit de la même vie que Dieu le Père, parce qu'il est Fils unique du Père; le chrétien baptisé participe de la vie intime de Dieu, non proprement et adéquatement, mais par analogie, parce qu'il est lui fils adoptif de Dieu. Mais cette adoption divine est le don le plus précieux que Dieu peut donner à l'homme, comme l'apôtre Saint Pierre en témoigne: "Per quem maxima et pretiosa nobis promissa donavit ut per haec efficiamini divinae consortes naturae" (2 Pet. 1, 4). Et Saint Léon le Grand dit aussi: "Magnum est hujus muneris sacramentum et omnia dona excedit hoc donum ut Deus hominem vocet filium et homo Deum nominet Patrem: per has enim appellationes sentitur et discitur quis ad tantam altitudinem ascendat affectus" (Sermo 26, ch. 4).

Dieu nous aime d'un amour aussi profond parce qu'il aime Jésus son Fils unique. Saint Paul dit: "Qui praedestinavit nos in adoptionem filiorum per Jesum Christum in ipsum" (Eph. 1, 5). Et de nouveau il dit: "Nam quos praescivit et praedestinavit conformes fieri imaginis Filii sui, ut sit ipse primogenitus in multis fratribus" (Rom. 8, 29).

Cette filiation adoptive commencée sur terre trouvera son complément au ciel. En effet l'apôtre Saint Jean affirme: "Carissimi, nunc filii Dei sumus et nondum apparuit quid erimus. Scimus quoniam cum apparuerit similes ei erimus quoniam videbimus eum sicuti est" (I Jean 3, 2).

II

Tout chrétien baptisé a, par rapport à Dieu, relation de fils par rapport au Père. La vertu qui représente cette relation s'appelle *piété filiale*. Jésus-Christ a pratiqué cette piété filiale envers Dieu le Père au suprême degré, parce que "humiliavit semetipsum factus obediens usque ad mortem, mortem autem crucis" (Phil. 2, 8).

La piété filiale telle qu'enseignée ordinairement par les moralistes n'indique pas la relation de l'homme baptisé envers Dieu et ne

peut pas en définir toutes les obligations. La piété filiale est la vertu morale qui incline à révéler ses parents; révélerant ses parents, le fils est tenu à leur manifester amour, révérence et obéissance, mais dans les limites établies.

Naturellement cette piété ne ressemble pas beaucoup à la piété filiale de Jésus qui avait fait de la gloire du Père le motif central et la raison principale de sa vie. C'est pourquoi les théologiens quand ils appellent le don du Saint Esprit du nom de Piété, ne l'appellent jamais piété filiale, bien que ce don soit aussi "habitus cum gratia sanctificante infusus ex quo animus est affectus erga Deum ut Patrem benignissimum promptequè mobilis a Spiritu Sancto ad venerandum Deum Patrem et amandos homines ut filios Dei".(1)

Mais même le don de piété ne peut pas exprimer toutes les obligations que l'homme a envers Dieu. Même si la piété constitue la part la plus noble du culte, comme le dit Saint Thomas: "Exhibere cultum Deo ut patri, est adhuc excellentius quam exhibere Deo ut Creatori et Domino. Unde religio est potior pietatis virtute sed pietas, secundum quid est donum, est potior religione". (2a 2ae, Q. 121. A. 1, ad 2um). Pour exprimer les relations et les obligations que l'homme dévot a envers Dieu, il faut recourir alors à la vertu de charité, qui demande à l'homme d'aimer Dieu de toute son âme, de tout son cœur et de toutes ses forces. Ainsi la charité devient l'âme de toutes les vertus, ordonnant les actions humaines vers leur propre fin.

Au contraire, si nous examinons la piété filiale telle qu'enseignée par le confucianisme, nous pouvons très bien nous en servir pour exprimer tout le complexe des sentiments et des obligations qu'un chrétien dévot doit avoir envers Dieu père.

Dans le livre qui traite de la piété filiale, le Scio-king, la première phrase explique aussitôt la fonction de cette vertu, en disant: "La piété filiale est la base de toutes les vertus et le principe de l'éducation". (Scio-king, cha. I)

Le confucianisme considère les parents comme les représentants de Dieu. En offrant

(1) Prummer: Manuale Theologiae Moralis, vol. 1, num. 451; Herder, 1940.

le sacrifice au Ciel, l'empereur vénère ses ancêtres en même temps que l'Être Suprême, le T'ien, parce "que tous les êtres viennent du Ciel, les hommes viennent des ancêtres; pour cela les ancêtres sont vénérés par ce sacrifice au Ciel. Le sacrifice au Ciel exprime le souvenir de sa propre origine et manifeste la gratitude" (Li-Chi, ch. Cio-te-sen).

L'existence des fils est considéré comme la continuation et la prolongation de l'existence des parents. Cette continuation se manifeste dans l'oblation aux ancêtres, qui est le symbole de la perpétuité de la famille. Chaque famille est considérée comme une existence unique qui se perpétue à travers les générations et s'exprime par le culte aux ancêtres défunts.

"C'est ainsi que la vertu de la piété filiale dans son ample signification devient le centre des vertus morales. Cela explique surtout pourquoi les parents sont la fin immédiate de la vie des enfants. Le principe direct et immédiat de l'existence du fils se trouve dans les parents, et le principe ultime en Dieu. Le fils pour vivre pleinement sa vie, doit avant tout l'harmoniser avec le principe direct qui est sa fin immédiate; puis à travers cette fin immédiate à la fin ultime qui est le Ciel. Toute la vie du fils doit être amour pour ses parents, être leur couronne. Le champ de la piété filiale se perd dans un horizon sans fin qui embrasse toutes les actions du fils.

"S'asseoir de façon irrespectueuse est opposé à la piété filiale; servir un principe sans fidélité est opposé à la piété filiale; tenir l'office de magistrat sans diligence est opposé à la piété filiale; faire la guerre sans courage est opposé à la piété filiale. Tout manquement, en ces choses, déshonore les parents. Comment alors ne pas maintenir une grande attention?" (Li-chee, cap. Chi-yi) Toutes les bonnes actions sont des actes de piété, toutes les mauvaises sont des délits contre la piété filiale. Au centre de toutes les vertus, rayonne la piété filiale qui produit les vertus et vers laquelle les vertus tendent. L'étroite relation entre l'existence du fils et l'existence des parents fait que les actions du fils deviennent comme les actions des parents. L'honneur du fils est l'honneur du père et le déshonneur du fils est le déshonneur du père, parce que l'existence du fils est une avec celle du père". (Sta. Lo Kwang: La Sapienza dei Cinesi; Il Confucianesimo. p. 187)

Si la vertu de piété filiale imprègne toute l'existence du fils et le pousse à aimer et à vénérer ses parents, ainsi transporté sur le plan surnaturel, elle peut encadrer toutes nos relations avec Dieu. Un fils pieux considère toute action personnelle comme ordonnée à l'honneur de ses parents; ainsi un croyant dévot doit considérer toute action personnelle comme ordonnée à l'honneur de Dieu le Père. Un fils pieux doit éviter les actions mauvaises pour ne pas déshonorer ses parents, ainsi un croyant dévot doit éviter les actions mauvaises pour ne pas déshonorer Dieu le Père. En ces deux considérations on trouve toute la sainteté du christianisme.

Ne serait-il pas plus facile et plus compréhensible pour les Chinois, le culte envers Dieu qui leur serait expliqué et illustré par la piété filiale traditionnelle. Déjà Confucius disait de vénérer le Ciel comme ses parents et de servir ses parents comme le Ciel. (I Dialoghi Familiari di Confucio)

III

La piété filiale confucéenne présente trois devoirs spécifiques: honorer ses parents, ne pas déshonorer ses parents et soutenir ses parents. Le Tsen-tze dit: "La piété filiale comporte trois devoirs dont le premier est d'honorer ses parents, le second est de ne pas les déshonorer et le troisième de les soutenir" (Li-chee, cap. Chi-yi).

Notre Dieu Père n'a pas besoin de notre soutien matériel. Mais le soutien spirituel que le confucianisme exige d'un fils pieux peut inspirer une délicate dévotion envers Dieu. Un fils pieux qui offre à ses parents un soutien matériel doit avant tout s'occuper de les réjouir. Si le fils se montre difficile, avare et irrité, en présentant la nourriture à son père, le père mangera ce pain avec une bouche amère; son corps pourra être nourri, mais son esprit sera blessé. Confucius appelle ce soutien du nom de soutien animal. (Lun-yu, ch. 2, no 7)

Le fils pieux au contraire, servant ses parents, s'efforcera de leur présenter la meilleure nourriture, manifestant en même temps sa grande affection. Ensuite, il s'efforcera de deviner les plaisirs, les goûts des parents et après les avoir découverts, il fera tout son possible pour les satisfaire. Ainsi de nous, au

service de notre Père, Dieu; quand nous devrons lui offrir quelque offrande pour répondre aux besoins de l'Eglise, nous devons offrir le meilleur et avec une grande joie.

Saint Paul dit: "Unusquisque prout destinavit in corde suo, non ex tristitia aut ex necessitate; hilarem enim datorem diligit Deus" (2 Cor. IX-7).

L'industrielle affection qui fait chercher le plaisir de Dieu jusque dans les choses humbles est l'art des saints. Ces fils aimants se réjouissent pour ainsi dire de prévenir les désirs de Dieu.

Le devoir de ne pas déshonorer ses parents comprend le respect de son propre corps et le respect de son propre nom, parce que tous les manques de respect déshonorent les parents. Le corps du fils est appelé la relique des parents (遺體), laquelle ne doit pas être endommagée volontairement par le fils et ne doit pas avoir à souffrir de peines judiciaires, à cause de crimes commis. "Les parents engendrent le fils, être complet; alors la piété filiale veut que le fils conserve à ses parents cet être complet. Quand le fils ne mutile pas son propre corps et ne ternit pas sa beauté morale, on peut dire qu'il conserve l'être des parents d'une façon complète" (Li-chee; cap. Chi-yi).

Notre être appartient certainement et complètement à Dieu le Père. Nous ne pouvons pas mutiler volontairement notre propre corps et beaucoup moins nous suicider. Toute action mauvaise tend directement à déshonorer Dieu, parce qu'elle est une désobéissance à la loi de Dieu et une condamnation de Dieu, le faisant passer après notre plaisir. Si un fils pieux a le devoir de ne pas déshonorer ses parents, nous avons le devoir encore plus impérieux de ne pas déshonorer Dieu notre Père.

Aucun fils pieux ne veut communiquer avec les ennemis de ses parents, parce que l'enseignement confucianiste ne permet pas d'habiter sous un même toit avec l'ennemi de son père. Comment sera-t-il alors possible pour un croyant dévot de s'associer avec le démon ennemi infernal de Dieu le Père, ou avec les supports du démon? Saint Paul demandait aux Corinthiens: "Quae enim participatio iustitiae cum iniquitate? Aut quae societas luci cum tenebris? Quae autem consensus templo Dei cum idolis? Vos enim estis templum Dei vivi" (2 Cor VI, 14).

Le devoir le plus impérieux de la piété filiale est d'honorer ses parents. Pour les honorer, il faut avant tout leur obéir. Le Confucianisme ne circonscrit pas l'obéissance du fils envers le Père aux limites de l'éducation, mais l'étend à toute la vie et à toutes les activités du fils. Confucius dit: "Tant que votre père vit, obéissez à sa volonté; après sa mort, suivez ses exemples. Si pendant trois ans vous ne déviez pas du chemin tracé par votre père, vous pourrez vous dire vraiment un fils pieux" (Lun-yu, ch. I, II).

Dans notre dévotion envers Dieu le Père, nous ne pourrions donc pas ne pas vivre de ce sentiment plusieurs fois répété par le psalmiste: "De via praescriptorum tuorum laetor, sicut de omnibus divitiis. De praeceptis tuis meditabor et considerabo vias tuas. Statutis tuis delectabor: non obliviscar verba tua" (Ps. 118, vv. 14-16).

Les exemples de Jésus-Christ qui est "splendor gloriae et figura substantiae ejus" (Heb. I, 3) déterminent la voie que tout croyant dévot doit suivre pour vivre de la perfection de Dieu le Père.

Traitant de la vénération envers les parents, la tradition confucéenne a prescrit de minutieux détails dans les services quotidiens que le fils doit rendre à ses parents. Ces prescriptions nous semblent trop formalistes, mais l'esprit est d'inculquer l'affection et la révérence. Chaque jour, nous offrons à Dieu le sacrifice eucharistique et nos prières, nous lui faisons hommages par des fonctions sacrées: faisons-le dans un esprit de dévotion filiale.

"Honorer ses parents! telle est la pensée constante de tous les Chinois et le motif principal de leurs oeuvres bonnes et héroïques; c'est la flamme secrète qui brûle leur coeur et fait naître leurs énergies. Les Chinois ont toujours devant les yeux, non pas leurs commodités, non pas la défense de leur propre vie, non pas le besoin de leur renommé et de leur honneur, mais l'honneur des parents; et ils se réjouissent s'ils peuvent le leur manifester" (Stan. Lo Kwang, *ibid.* p. 197).

En effet le livre *Scio-king* commande: "Former sa propre personnalité, cultiver les vertus de façon à laisser derrière soi un nom qui soit la bénédiction des parents et ainsi leur rendre gloire: voilà ce que se propose la piété filiale" (ch. I).

Qui sera animé de cet esprit au service de Dieu le Père, aura fait sienne la devise de Saint Ignace: *Ad Majorem Dei Gloriam*. Dans toutes leurs actions, les saints fixent toujours leur attention sur la gloire de Dieu. Et comment pourraient-ils faire autrement, puisque Jésus dans sa vie n'a pas cherché autre chose. La Petite Voie de Sainte Thérèse de Lisieux ne se développe pas seulement dans la seule simplicité du coeur, mais dans la connaissance totale et active de la paternité de Dieu, parce qu'elle nous enseigne que l'amour et la vénération de Dieu comme Père, simplifie l'âme dans une affection unique qui est la piété filiale en union avec le Christ. Un pieux auteur affirme: "Pour celui qui comprend sa condition de fils ce mystère de mort et de vie est un devoir d'état. Son accom-

plissement se fera par la pratique des vertus chrétiennes, c'est-à-dire par l'imitation du Christ. Toute la vie chrétienne se ramène à cette "vie dans le Christ", vie pour Dieu le Père, vie cachée, fondée, enracinée en Jésus-Christ sous la suave conduite de son Esprit qui, de plus en plus, inspire notre activité, nos sentiments, pensées, désirs et actions en conformité avec les sentiments, pensées, désirs et actions du Christ" (Dom Mercier O.S.B. "Vers le Père par le Christ", p. 89)

Dans sa parfaite conformité avec l'Esprit de Jésus, le dévot croyant chinois peut alors mieux goûter les infinis douceurs de la sublime prière de Jésus: "Notre Père qui es dans les Cieux, que ton nom soit sanctifié, que ton règne arrive, que ta volonté soit faite sur la terre comme au ciel".

Manœuvres Communistes

Rome.—Le 21 Mars la S.C. de la Propagande recevait un télégramme de Shanghai disant en substance que par suite de l'incarcération de l'Evêque Ignace Kiung, selon la loi, à cause de son anti-patriotisme, François Xavier Tsang avait été élu canoniquement Vicaire Capitulaire du dit Diocèse de Shanghai. Le Télégramme était signé "Ignace Zi, président du Conseil".

Les prêtres Tsang et Zi appartiennent bien au Diocèse de Shanghai. Quant au "Conseil" dont le P. Zi se dit le "président", il ne saurait s'agir que de l'Assemblée populaire constituée pour diriger l'Eglise séparée. On ignore à Rome si les deux prêtres en question ont adhéré au mouvement schismatique et si même ils ont eu connaissance du télégramme envoyé. S'ils ont été contraints à la signer, il serait douloureux de les voir condamner aujourd'hui celui que, lorsqu'ils étaient libres, ils ont toujours suivi comme guide.

L'Eglise du Christ a connu d'autres persécutions avant celle de Chine. Ses lois, qui portent l'expérience des Siècles, ont prévu même les cas douloureux tels que ceux de la Chine d'aujourd'hui. Au télégramme reçu de Shanghai, le Cardinal Préfet de la S.C. de la Propagande a donc répondu le 27 Mars que, après l'injuste incarcération du si méritant Evêque de Shanghai, Ignace Kiung, le Diocèse continuait à être régi suivant les normes du Canon 429.

Le canon cité dit en son premier paragraphe: "En cas d'empêchement du Siège épiscopal par emprisonnement, rélégation, exil ou inhabilité de l'Evêque, de telle sorte que celui-ci ne puisse communiquer avec ses diocésains pas même par lettre, le Gouvernement du Diocèse, sauf dispositions autres du St. Siège, reste dans les mains du Vicaire Général ou de tout autre prêtre délégué par l'Evêque."

On sait que par ailleurs, au moment de l'arrestation de Mgr Kiung, il y avait à Shanghai un Vicaire Général et que d'autres prêtres étaient désignés pour prendre en toutes éventualités le Gouvernement du Diocèse.

(Fides 7-4-56)

Lay Apostolate In Japan

*Report submitted to Asian Congress of Lay
Apostolate, Manila, December 1955.*

IN making this report on the Lay Apostolate in Japan, I shall first give a brief account of the present situation of the Church. Then I shall tell something about the set-up and activity of the Lay Apostolate. Lastly, I shall mention some of the more important difficulties facing the Church and the Lay Apostolate in present-day Japan.

1. Present Situation of the Church in Japan.

The story of the Church in Japan goes back some eighty years to when Japan was opened to the West. Although the harbors of Japan were opened to missionaries coming from foreign countries, the hearts and minds of the people remained closed to their teachings because of strong feelings of nationalism. Before the War the progress of the Church was both slow and difficult, but with the defeat of Japan the condition of the Church changed considerably. The political pre-eminence of Shintoism, the state religion, ended; the people's faith in traditional ideas was shaken. Two groups, Christianity and Communism, attained freedom.

The development of the Catholic Church since the war equals or even surpasses that of the preceding seventy years. At the end of the war, Catholics numbered about 100,000. Today, there are over 200,000. During 1954 in all Japan there were 17,174 Baptisms, 11,067 of these being adults. There are 575 churches, 129 monasteries and 254 convents. Of the 1283 priests in Japan, 260 are Japanese. The number of Brothers is more evenly balanced with 157 Japanese and 160 foreign. Japanese Sisters considerably outnumber those from abroad, 2,092 as against 417. The number of Diocesan Ma-

ior Seminarians is 245. 396 Catholic schools have an enrollment above 100,000, more than double the pre-war figure.

2. Lay Apostolate in Japan.

Added to the change in the political and social situation at the end of the war, the increased number of foreign priests and Sisters that came into Japan was a major factor in speeding up the development of the Church. Increased participation of the laity in the work of the Church has been another important factor. There were some forms of Catholic Action in Japan before the war, but the activity of the Catholic laity took on new forms after the war and was given fresh stimulus. Due to the strong organizational ties of such groups as the Legion of Mary and the Young Christian Workers, their fixed schedules and definite aims, the parish priests were enabled to multiply their own efforts many times. Today, such Catholic Action groups are to be found throughout Japan.

Other groups are working toward the formation of a Catholic culture, such as the Catholic Students' Federation and the Federation of Catholic Doctors and Nurses and of Catholic Teachers. Recently, some of them became members of the Pax Romana. Still other groups, such as the St. Vincent de Paul Society and Caritas Society are organized on a national basis to alleviate the sufferings and want of the needy.

In order to prepare and distribute suitable material to these various apostolic groups on a national basis, under the guidance of Archbishop Furstenberg, the Apostolic Internuncio, the Bishops of Japan set up four Episcopal Committees: 1) Episcopal Committee for the Propagation of the Faith, to study and

direct the methods for spreading the Faith; 2) Episcopal Committee for Catholic Education; 3) Episcopal Committee in charge of the Catechism. This committee is working on several graded editions of the Catechism to meet the needs of various groups. 4) Episcopal Committee in charge of the Church Directory, a hand-book for the use of priests and Sisters working in Japan.

Under these various Episcopal Committees are National Committees, all of which have their center in Tokyo, at the National Catholic Committee Office.

3. Difficulties

Among the difficulties facing the Church in Japan today, I would like to mention the following three principal ones:

1) *Skepticism*. Due to the well organized school system the rate of literacy in Japan is very high. Besides reading much about their own country, the Japanese follow closely the trends of thought in Europe. Many students, even farmers and laborers, can be found reading such authors as Andre Gide, Kant and Sartre. Even though they do not completely understand them they usually absorb the skepticism and materialism of these writers. Odd as it may sound, the Japanese are especially skeptical as regards Communism and Catholicism for both of these make complete demands on the people who believe in them. As a result of this skepticism it is necessary, generally speaking, to instruct prospective converts once weekly, for about a year, in order to insure the completeness of their conversion.

2) *Birth Control*. Japan is faced with the problem of over-population. According

to statistics, if the present birth-rate continues the problem will become alarmingly serious ten years from now. The family too feels the effects of the birth-rate; three or more children create serious economic difficulties. Thus, on both a governmental and social level the idea of birth-control and planned-parent-hood finds enthusiastic supporters. Adding force to this is the women's growing desire to be freed from the drudgery of rearing a family. Like the women of many Western countries the women of Japan want to be "emancipated".

3) *Lack of Educational Standing*. In Japan the Church's name and prestige can not be easily spread by educational and social institutions. Since Japanese educational and social institutions are well developed, it is very difficult for Catholic institutions to stand out as they would if the state institutions were not so well developed. While there are several outstanding Catholic schools of higher learning for girls, it is not an exaggeration to say that the young men all seek to enter one of the better known State Universities.

The progress that the Church in Japan has made during recent years is also due to the zealous efforts of the missionaries and laymen that went before, during the hard years, their efforts always being under the wise guidance of their Church leaders. By the knowledge and inspiration that we receive in the Manila Congress may we all return to our own countries fired with the conviction and the urgency to "restore all things in Christ".

National Delegation of Japan.

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*Report given at 'workshop' of Catechetical Work, Asian Lay
Apostolate Congress, Manila, Dec. 6, 1955.*

VIETNAM

In north Vietnam, before the Communists took over, priests, nuns and catechists did most of the catechetical work. A special type of catechist is found in North Vietnam. There, catechists are usually bachelors who live with the parish priest, work for him, serve as his sacristan and teach catechism to the people of the parish who are in need of instruction. Memory work is the method commonly employed in teaching catechism.

Report of the Two Meetings of Workshop "E"

*Asia Congress of Lay Apostolate Manila,
December 7, 1955*

IN its discussions the workshop was guided by the outline issued by the National Secretariat, entitled "Workshops on Particular Problems."

Point No. 1 speaks of the duty of active participation in the national cultural life. The Chairman opened the discussion by asking the delegates to suggest a working definition of culture. Some slight differences of opinion were expressed, but it was finally agreed to consider culture as the common mode of living of a group of people.

The delegate from Korea wanted to know whether one really had the *duty* of actively participating in the national cultural life. It was the consensus of opinion that participation in the national cultural life *is* a duty, since abstention from such participation would place obstacles in the way of the apostolate.

The importance of a sympathetic approach to the various national cultures was emphasized. A delegate from India informed that some of the national dances had been utilized to symbolize Catholic dogmas. He added that these "adapted dances" were making a good impression upon non-Catholics. Attempts had been made to adapt Indian painting and architecture to Christian principles. The delegate from Japan reported a similar movement in that country. It was deemed necessary to impress upon the people that Christianity is not European.

Against the objection that after all it is the hierarchy that determines which features

of the national culture may safely be preserved, and that therefore it was useless for the workshop to discuss the matter, it was contended that the laity could and should offer suggestions to the hierarchy.

A member of the workshop advised that in adapting any phase of the national culture to Catholic truth, the lay apostle should be mindful of the possibility of undesirable psychological effects. He cited the case of the Chinese Madonna that is often mistaken for a Buddhist goddess.

The group then proceeded to consider the importance of the cultural apostolate of Catholic writers, artists, teachers and members of the liberal professions, and the need for spiritual help and doctrinal formation proportioned to their task.

As regards Catholic writers, it was pointed out that if the writing were done in Catholic publications the great majority would never be reached. Hence, it was the consensus of opinion that Catholic writers should endeavor to seek expression in publications not identified as Catholic. It was also pointed out that the Catholic writer need not write only apologetical articles; if the writer is Catholic in outlook, Catholic through and through, he could write on anything.

The delegate from Korea pointed out the great need felt in his country for text books written by Catholic authors, especially in the field of the social sciences. Another brought out the important role of translators

in making available a great wealth of Catholic literature in vernacular versions.

The Catholic Teacher

It was the consensus that the Catholic teacher should be adequately trained in Catholic principles in order to fulfill his mission properly. It was pointed out that some Catholic teachers, unwittingly perhaps, are influenced in their teaching by principles which are incompatible with the Catholic Faith. In the training of a teacher, emphasis should be laid on theology, philosophy and the social doctrine of the Church.

The problem was brought up regarding the training of Catholic teachers in rural areas and in countries where there are not enough Catholic schools.

The following proposals were made towards the solution of the problem:

(1) The formation of Catholic Teachers' Guilds under whose auspices study clubs may be organized among the teachers for the study of the Catholic philosophy of education, in particular, the papal encyclical on the Christian Education of Youth.

(2) The organization of an Asian Catholic Training Center, or of Catholic Training Centers in each country, whose functions would include the indoctrination of Catholic teachers in the Catholic philosophy of education.

(3) In rural areas where the various organizations envisioned above might be impractical, correspondence courses may be adopted.

The Apostolate in the Universities and Colleges

It was the belief of the delegates that stress should be laid on Social Action in the various departments of universities and colleges both Catholic and secular.

Delegates to the workshop related their experiences in this branch of the apostolate. Ceylon has its Catholic Students Federation, an affiliate of Pax Romana, in which students are given the opportunity to study theology, philosophy and the social doctrine of the Church.

Malaya has the Catholic Students Guild which promotes the study of Apologetics and the social teachings of the Church. These studies are considered vital in Malaya in view of the existence there of a strong socialist group.

In Peking, before the Communists took over, some missionaries organized lay apostles into cells which worked along lines similar to those of Communist cells. These cells succeeded in attracting non-Catholic students with those social doctrines of the Church that favored neither the Communist nor the capitalist.

Attention was called to the indifference of many Catholic students to apostolic work. It was suggested that the regular reading of inspiring Catholic literature should help these students out of their apathy.

The Role of the Catholic Journalist and of the Catholic Press

The discussion leader from Australia briefly summarized the lecture he had delivered at the Plenary Session. (1) There is need of clarifying the principles of action applicable to the field of journalism. (2) The Catholic journalist must adopt policies and prepare programs suited to the circumstances. (3) The necessary resources, in personnel, money and equipment, should be assembled.

There are two levels that the journalist must distinguish—the "mass level," which is to be given priority; and the "elite level," which should by no means be neglected.

A distinction was insisted on by the same speaker between the official and the non-official and independent paper, Catholic in inspiration. Among other things, this type of newspaper would have two advantages over the first: (a) It would reach more people; (b) It would not involve the Church in the event of some editorial indiscretion.

A representative from the "Sentinel", the national Philippine Catholic weekly, suggested the possibility of a middle ground between an official and an unofficial Catholic newspaper, viz., the semi-official newspaper owned by the Church, but the editorial policy of which is generally left to the discretion of lay editors.

The delegate from Japan called the attention of the group to Jacques Maritain's distinctions on the various levels of the Catholic Press: the supernatural level, the purely temporal level, and the level wherein the supernatural principles are applied to the temporal order.

Also suggested was the adoption of the Christopher movement's methods with regard to the secular newspapers. Catholic journalists were urged to get into secular papers and to work for key positions.

Moulding Public Opinion

The fifth point taken up was concerned with educating public opinion by means of the cinema, radio, and television; and the use of these means, where possible, for the Apostolate.

As a guide for apostles in this field, attention was called to the reigning Pontiff's recent allocutions on the subject. The dominant thought in these documents is that all these vehicles of mass communication must be imbued with a Catholic conscience.

The delegate from Singapore pointed out that there seemed to be a dearth of reviews on Asian films, especially Chinese films.

The following suggestions were made regarding the cinema:

1) Cinema reviews of both Western and Eastern films from both the moral and the artistic standpoints. (The body was informed of a Catholic magazine in Japan which lists and classifies Japanese films.)

2) Catholic representation in the Board of Censors of the different countries.

3) Organization of a lay apostolate among cinema actors and actresses.

4) Initiating effective decency campaigns, aimed especially at the "pocketbooks" of those who profit from immoral films.

5) Guarding against films that may not be overtly immoral, but lay great emphasis on materialistic values. These films are all the more dangerous because they are not always recognized as evil.

6) Showing of Catholic films in villages by means of projectors in mobile units.

The following information was offered by the different representatives:

1) In Australia there is an organization known as the Catholic Film Center which distributes the British cinema magazine, "Focus", and in general promotes the Catholic cinema apostolate.

2) In Brussels there is an office of the International Catholic Cinema Apostolate. This office does not give moral classifications of movies, however, leaving the application of moral principles to the various countries.

On the subject of Radio and Television, two important facts were pointed out:

a) Radio and Television are more readily accessible to lay apostles than the cinema.

b) These two media are generally cleaner from the moral standpoint than the cinema.

It was suggested that young Catholics with musical or dramatic talent be encouraged to enter movie, radio or television fields, and to consider this line of work as an apostolate.

In this connection, a Philippine delegate suggested that Catholics take the lead in fostering native music, without necessarily rejecting good foreign music. The same delegate mentioned the plan of one of the Philippine bishops to set up a Catholic radio station and to distribute receiving sets which could be tuned only to this station.

Radio In Use

The following pieces of information were also presented:

1) In Indonesia, a regular program broadcasts the Sunday Mass and sermon and a regular Catholic Hour.

2) In China (Taiwan) a Catholic musical program is broadcast over the government station which also allows sermons once a week.

3) Some excellent tape-recorded Catholic radio programs are available in the United States.

One pertinent remark that bears mentioning is that the big work in the apostolate

of the Cinema, Radio, and Television is educating people to be more critical, forming the Catholic Mind that would be able to distinguish beauty and nobility from trash.

In conclusion we may mention that in view of the great number of interesting points raised by the members of the workshop, it was generally felt that the time allotted for the discussions was entirely inadequate.

The workshop approved two resolutions:

Cultural Life; Public Opinion

- I. It is recommended that the desirability and practicability be examined of encouraging the publication of one or more Catholic daily newspapers for Asia, possibly on a coordinated basis; alternately, if proposals for such daily papers prove impracticable, that increased attention be given to extending such publications on a weekly basis,

especially for the type called "publications of Catholic inspiration"; that the possibility of establishing a central Catholic news-agency should also receive consideration.

- II. It is recommended that steps be taken in all Asian countries to make contact with Catholic film organizations in other countries, such as the International Catholic Film Office in Brussels; the Workshop further expresses the view that a Catholic film agency for Asia, similar to the Legion of Decency, could prove useful, especially in relation to locally produced films; it suggests that the possibility of taking similar steps for radio and television be investigated, as well as the opportunities for making a constructive contribution in Asian countries in relation to these media.

Priests for India

As government restrictions on the admission of missionaries into India grow tighter the importance of educating Indian priests for work in India becomes obvious. The number of young men who are studying for the priesthood has increased considerably. The total number of Indian students who are preparing for the priesthood, either in major seminaries for the secular clergy or in houses of philosophy and theology for the Religious clergy, is 2,025. Non-Indian students preparing for the priesthood in religious Orders number 300. In 1951, these respective figures were 1,533 and 220. Uneven distribution is reflected in the fact that only two of the ten major seminaries for the secular clergy are in the northern part of the country, one at Allahabad and the other in Ranchi, with a combined enrollment of 125. The eight seminaries of the south have more than 1,100 with 440 in Alwaye and 139 in Poona. All of the scholasticates of Religious Orders are in the south with the exception of the Jesuit theologate at Kurseong, the Salesian house of philosophy in Kotaigiri and their theologate in Sonada. The Indian Missionary of Banaras, in the north, for the present, sends its students to the various seminaries. In the south there is also the Goa St. Francis Xavier Missionary Society with 35 members.

The northern part of India which includes the five ecclesiastical provinces of Agra, Delhi-Simla, Nagpur, Ranchi and Calcutta can claim only 190 seminarians while all the others belong to southern dioceses. The dioceses of the Syro-Malabar province of Ernakulam, alone, has 420 seminarians or about one-third of the country's total. If no more priests can come from abroad northern dioceses will suffer a serious shortage of priests unless priests from the south are willing to do missionary work in the north. (Fides)

NOTES AND INFORMATION

1. *Deceit Part of Red Morality*

VATICAN City, Jan. 27 (NC)—The stratagem of three “progressive Catholic” priests, who dressed like Bishops and paraded as “evidence” of religious freedom, shows that deceit is part of Marxist morality. This was emphasized by Osservatore Romano, Vatican City daily, in a front-page article which commented on Communist press complaints about an earlier Osservatore editorial which said “progressive Catholics” were helping to promote the Communist cause in Vietnam. The editorial took note of a propaganda tour being made by Czechoslovak “Progressive” priests in North Vietnam.

“With exceptions that are becoming more frequent, so-called public opinion seems little aware of the struggle which the Church and human dignity undergo in Communist-ruled

countries,” Osservatore said. “Public opinion does not see that mankind’s future depends on the outcome of this battle and not on the comparative strength of materialistic forces. These command trips by emissaries and their surrounding circumstances ought to show all a method which reveals with cynical frankness the so-called Marxist morality. Communists complain when their deceit is recorded. The Vietnamese episode, which is not the first and which will possibly be followed by others, demonstrates that Communism not only uses deceit itself but forces even those to lie who, once, swore to defend truth to the shedding of their blood. These men (progressive priests) who are bound by invisible chains heavier than material bonds are supposed to prove the existence of ‘liberty.’ In truth they prove the existence of the most loathsome servitude.”

2. *Graham Greene Rebuked*

AMSTERDAM, Jan. 27—Criticism of Vatican policy toward Poland by British Catholic author Graham Greene has been scored here by the outstanding Dutch Catholic daily *De Tijd*. The criticism appeared in an article written for London’s *Sunday Times*. In his article Graham Greene took the Holy See to task for recognizing a member of the Polish government-in-exile as Poland’s ambassador to the Vatican and for not recognizing as Polish the German Sees placed under Polish administration after the war, adding, “Vatican policy seems directed as much against the Catholic people of Poland as against the Communist Government.” *De Tijd* said that this was a strange statement

to come from an outstanding Catholic author who had once written an article on the Holy Father and should know of his concern for the Church in Poland. Evidence of the Pope’s concern, was his recent letter to the Polish hierarchy urging them to resist oppression.

Graham Greene, whose article was published after a visit to Poland, reported, that the pro-regime “Progressive Catholic” movement there is “a dismal failure.” He said that the core of the movement is a 350-man team led by Boleslaw Piasecki. This group is surrounded by many fellow-travelers but also by “many of genuine sincerity.” The

great majority of Polish Catholics, however, oppose the movement, which they regard as a Soviet move to split the Church, he wrote.

Regarding the criticism of the Vatican's acceptance of an ambassador from the Polish government-in-exile, *De Tijd* said that Poland's Communist Government is itself to blame for the Holy See's failure to recognize an envoy from the Polish People's Republic. The English author, it added, apparently does not realize that a large section of the Polish people is living in exile and that the Vatican is very much concerned for their welfare. The exiled Polish envoy at the Holy See, Casimir Papee, has been stationed there since 1939.

The Dutch daily also scored Mr. Greene for being annoyed that the Vatican still recognizes Breslau—administered by Poland since the war—as a German See.

The author, the newspaper said, does

not tell his readers that the Holy See also considers as Polish the eastern Polish territories ceded to the Soviet Union. It pointed out that the Vatican always waits for an official peace treaty before recognizing territorial changes and that no such treaty has yet been signed concerning the postwar changes in Poland's frontiers.

Mr. Greene wrote in his article that "every Catholic in Poland . . . prays for the day when the realities of the situation will be recognized by the Vatican and perhaps . . . the Cardinal he loves may come back to his diocese in the capital of Poland." *De Tijd* replied that it is Poland's Communist Government, not the Holy See, which is responsible for the fact that His Eminence Stephen Cardinal Wysniski, Primate of Poland, has been living in "prison" for two and a half years. The Cardinal has been living in forced seclusion in an unknown place since his arrest in September 1953.

3. *Pope Urges Women to Combat Materialistic Civilization*

VATICAN City, Jan. 27 (NC)—His Holiness Pope Pius XII called on all women to combat the forces of materialistic civilization in an address to the women's section of the International Committee for Unity and Universality of Culture here. The committee is an organization working for the preservation of culture and good morals in homes and schools.

Materialism, the Pope said, is not content with winning absolute control over the forces of nature. It also seeks to gain such control over men, and pursues this goal "sometimes insidiously and silently, sometimes with violence. It attempts to encircle man himself in a rigid determinism, annihilating all true freedom and binding minds and hearts in a pitiless servitude." Noting that it is necessary to warn against the dangers of materialism, the Pope asked the women: "Who better than you can render an account of the

havoc already caused in souls and who can better apply the remedies appropriate to the nature of the evil?" In order to carry out this task, the Pontiff told his listeners, they must maintain contact with the sources preserving them from blindness and hardness, "which are the fruits of individual and collective egoism. We believe that only the Divine Teacher, the living Spirit and Generator of life, light and zeal can be your guide. But He manifests Himself only to those whose mind is open to Him in humble expectation, attentive docility and in readiness to respond to His inspiration." Our Lady was able to play her great role, the Holy Father said, because she possessed these spiritual qualities. He concluded his address by saying: "May it please the Mother of God to draw you to herself and direct you by her example so that she may guide your noble efforts to restore full moral and religious integrity to the men of today."

4. *Missionaries Must Adapt Themselves*

SYDNEY, Australia, Jan. 31 (NC)—“Missionaries should take care that their mode of dress in the mission is adapted to the demands of health and hygiene,” Archbishop Romolo Carboni, Apostolic Delegate to Australia, told a group of Dominican nuns on the eve of their departure to the Solomon Islands. Many missionaries, he said, “seem to regard it as a forsaking of their rule if they adapt themselves in matters that in

reality are but secondary. The consequence is that they do not attract the native vocations that they should. Catholic missionaries should not endeavor to impose their own ways of thought, action or dress on those to whom they go as missionaries. You will remember that you have to plant the Church in their country, in their culture, in their ways of thought and action, in their modes of dress and speech.”

5. *‘Progressive Catholic’ Movement in Poland Criticized*

BERLIN, Jan. 31 (NC)—A priest belonging to Poland’s pro-regime “Progressive Catholic” movement has criticized the movement for ignoring the Vatican condemnation of the writings of its leader Boleslaw Piasecki. The priest, according to reports reaching here, is Father Eugene Dabrowski, authority on the Bible and professor at the regime-

sponsored Academy of Catholic Theology in Warsaw. Although Father Dabrowski has not officially broken with the movement, he is now reported to be considered only a “passive” member. Many other priests who belong officially to the “Progressive Catholic” movement have also become merely “passive” members, reports state.

6. *Vatican Radio Blasts Hungary’s Pro-Red ‘Progressive Catholics’*

VATICAN City, Jan. 31 (NC) — Hungary’s pro-regime “progressive Catholics” and “patriotic” priests have been denounced in a Hungarian language broadcast by the Vatican radio station. Singled out for special condemnation was Father Richard Horvath, secretary of the National Peace Council of Catholic Priests, for stating that Communism

“is tantamount to reborn Christianity.” Also denounced was the “progressive Catholic” journal Kereszt (The Cross), which has been formally condemned by the Holy See. The journal was censured by Vatican Radio for omitting the Pope’s references to Communism in its report on the Holy Father’s 1955 Christmas message.

7. *Promote Catholic-Mohammedan Cooperation Against Communism*

ROME, Feb. 10 (Radio, NC)—The first step in the formation of what may become a new front against Communism was taken here with the organization of the East-West Center. The Center, established with the support of high Church and civil authorities, hopes to promote cooperation against the Reds by Catholics and Moslems. Present at

the first meeting at the Center was His Eminence Ignatius Cardinal Tappouni, Syrian Rite Patriarch of Antioch. The meeting received a letter from His Eminence Eugene Cardinal Tisserant, secretary of the Sacred Congregation for the Oriental Church, which expressed his support of the idea behind the Center.

8. *Priest's Murderers Freed*

TRIESTE, Italy, Feb. 18 (NC)—Two men convicted of murdering a priest in 1955 have been released from jail by Yugoslav Communists after serving only one year of a five-year term, according to reports reaching here. The two men—named di Nin and Pavlaka—are reportedly Red police agents. They were convicted of luring Father Eugene Sutrin from his rectory in Gurko by a fake sick call, taking him to the coast and drowning him after they had knocked him unconscious. Outraged public opinion, reports say forced the Communists to try and convict the two killers.

According to other reports reaching Trieste, Father Ante Spiciaric of the island of Krk has been sentenced to five months in prison for criticizing the Tito regime in a sermon. In Slovenia priests are being fined and jailed by the Reds on the pretext that they have rung their church bells illegally. School teachers there hold their pupils in school after

classes to keep them from going to catechism lessons.

In the part of the Gorizia archdiocese now administered by Yugoslavia, Red police have seized copies of the report of a meeting of priests, according to *Katoliski Glas*, newspaper published by Catholic Slovenians in Italy. At the meeting priests were reportedly asked to answer the following two questions: "Is it right, according to canon law, to punish persons who have unjustly taken for themselves the property of the Church? What is your opinion of the Association of Saints Cyril and Methodius, founded by the regime for priests favorable to the government?" Communist police stated that the report of the meeting contained material unfavorable to the government. Among the places searched by police while they were looking for the report was the office of Msgr. Michael Toros, Apostolic Administrator of the part of the Gorizia See under Yugoslav control.

9. *Radio Apostolate*

PENAS, Bolivia, Feb. 24 (NC) — Two American missionaries will launch a radio apostolate to give religious instructions to thousands of Indians scattered over the Andean plateau. Maryknoll Fathers Jacob Esselborn and Bernard Ryan have designed their own radio system, after visiting the famous radiophonic schools of Fr. J. Salcedo

of Colombia. The network, to be inaugurated March 24, will include a radio station and centralized receiving sets where the Indians will receive instructions. Visiting their outstations in western Bolivia, average altitude 12,000 feet, is a difficult task. The inhabitants have been baptized but due to lack of priests have not been instructed in the fundamentals of the Faith.

10. *African Vestment Patterns*

MARIANHILL, South Africa, March 2 (NC) — Zulu geometrical decorations and stylized animal drawings by the Bushmen have been included in designs for vestments for the African missions. The patterns, which are aimed at integrating African culture into Christianity, are part of a display being sent

to an international missionary exhibit in Aachen, Germany. Other symbols adopted for religious vestments include designs familiar to the Xosa tribe. Paintings, by African students, depicting Gospel scenes and the miracles of Our Lord in an African setting are also to be displayed.

Press Review

The featuring of articles does not necessarily imply our approval of their contents or views. It means only that they are of interest to our readers.

1. Chinese Reds' United Front

(Condensed from China Weekly)

ALL the puppets of the People's Political Consultative Conference have made their appearance on the stage set up by the Chinese Reds in Peking, and there are two plays performed by them which merit our special attention. In one they attempt to summon all the Kuomintang members abroad to return to Communist China, and in the other they hope to lure the intellectuals back to the Iron Curtain. Both seem to be closely related to the farce of the so-called "United Front" of the Chinese Reds.

Since the establishment of the Red regime in Peking, the Chinese Communists have utilized the "United Front" as their main instrument to exercise their despotic rule of the people on the mainland. Starting from this year, they intend to enforce a thorough and ruthless reform known as "Socialist Transformation" throughout the country. At first, they purported to abolish the People's Political Consultative Conference; but owing to the fact that the Nationalist government is still in Taiwan, they deem it unwise to take such drastic action against the organization at the present time.

They are now pretending to prepare for a big offensive on the Formosan Straits and, simultaneously, are trying to use the united front to disintegrate Taiwan. Their scheme is to "invite" the unreliable KMT members to go back to China to swell the number of their supporters. As a matter of fact, there were as many as 6,000,000 Kuomintang

members on the mainland of China. Except for a few of them who have been utilized by the Reds as tools of the united front, all the rest have either been slaughtered or confined in concentration camps to suffer from the terrible labor reform.

Another headache to the Chinese Reds is the anti-Communist activity of the overseas intellectuals who have fled from the tyrannical rule of the Peking regime. These men and women have neither arms nor ammunition to carry on their fight against Communism; but their only weapon, the pen, seems to be far more effective than the open propaganda or secret special service of the Reds. They are preventing the followers of Mao Tse-tung from achieving infiltration and subversion abroad. The machinations of the united front appear to be utterly helpless towards these people, for they are not to be bought over easily, nor can they kill them all.

However, there are approximately 3,000,000 men and women of education on the Chinese mainland. According to the estimate of the Reds, less than 10 per cent of these people are being utilized by them. The remaining 2,700,000 persons are either in prison or doing hard labor to have their "brains washed" thoroughly to fit in well with the Communist regime.

Inasmuch as the Chinese Reds have such a multitude of people of learning in their country, they can easily put them to good use.

This would certainly be far more convenient than to entice the intellectuals from abroad to render services to China. Why do they leave the easier task and take up the more difficult one? The answer is that all the overseas Chinese, the Communists think, can be cheated by them, and then they will have nothing to worry about. But the intellectuals have already found out the entire truth, and so they will not fall into their trap this time.

It is quite apparent that the united front of the Chinese Reds has met with abject fail-

ure both in trying to lure the KMT members of Taiwan and the intellectuals abroad back to the mainland of China. But this will not put an end to their vicious intrigue, and therefore all overseas Chinese must take every precaution to guard against the underground plots of the Communists. Above all, they must watch very carefully all the time because the cruel Peking regime will undoubtedly open the second front to accomplish their nefarious tasks.

Hongkong Standard
Feb. 15, 1956

2. Communists in Indonesia

"WE should be thankful to God that we in Indonesia, without regard to our different beliefs, without regard to clans, districts and position are still able to enjoy the elementary individual right of a democracy," declared Mr. Mohammad Natsir, Chairman of the Masjumi Party of Indonesia, in a recent speech at a mass rally at Palembang (Sumatra). A report in the Indonesian-language daily *Abadi* (Djakarta) said Mr. Natsir warned of the danger to the country if the PKI (Indonesian Communist Party) gained power. He said: "Be assured that all the elementary rights of individuals would disappear entirely or, to use the Communists' own phrase, they would be liquidated." The speaker pointed out that the Communist Party is in danger of being isolated and because of this it has begun to try and convince the populace that it is a democratic party, a party which is national in character and therefore advocates the formation of a national front.

Mr. Natsir stated that the new tactic adopted by the PKI was to declare that it would support Soekarno, the current president, in the next elections. This, he said was a development of its customary manoeuvre. "We know that Soekarno advocates cooperation among the nationalist, the religious and Marxist parties. We of the Masjumi never reject suggestions for a strong and solid national union. Soekarno advocates cooperation within the sphere of possibility, though when he speaks of the 'Marxist' party the suggestion should be given due consideration.

Marxism has many sides and different shades. Marxism as taught by Lenin and Stalin, which is at present the political 'religion' of PKI, is not the same as the 'Marxism' of Harold James Laski, Bloem and Mendes France, for instance. Nehru and Ngo Dinh Diem are regarded by some as Marxist believers. Here in Indonesia are to be found a number of believers in social democracy which has its inspiration in Marxism. Some of those in the Nationalist Party, the Socialist Party, the Labor Party and others are also regarded as Marxist believers. President Soekarno himself has said that he, too, is a Marxist. But the 'Marxism' of Soekarno, Sjarir, Manguansarkoro, Tedjasukmana and other democratic socialists are not the same and cannot be harmonized with the Marxism of the PKI which serves the cause of international Communism in general and the cause of Russian Communism in particular . . .

"I am convinced that the PKI leaders, too, understand what Soekarno means by the term 'Marxist'. But the PKI saw its opportunity to abuse the good name and the good intention of Soekarno. By coming forward in an ostentatious manner to support the candidature of Soekarno as President it appears that PKI is trying to put on a borrowed nationalist garment in order to show the people that it is nationalist in character and democratic in belief. By our revolution of 1945 we were able to throw out the Dutch imperialists. If we have kicked the Dutch out through the front door we must be careful to see that no other kind of imperialism enters

through the back door in the dark. In other words our national struggle still has the character of an anti-imperialist and anti-colonial struggle.

"After the second world war Soviet Russia adopted a policy of expansion and annexation. Moscow now takes on an offensive position. Therefore, imperialist dangers at present come not only from the West and America, they are making their appearance

from central and eastern Asia. Nationalism which is anti-imperialist must not concentrate solely on dangers from western imperialism, it must also oppose strongly the infiltration of red imperialism . . . The postwar history of countries which are now behind the iron curtain, should be a sufficient warning to the Indonesian people."

Hongkong Standard
Feb. 9, 1956.

3. Unemployment in Red China

(Condensed from China Weekly)

IN spite of the propaganda of the Chinese Reds, the problem of unemployment in Communist China is most serious. According to Ta Kung Pao, Tientsin, Oct. 14 of last year, "Towards the end of 1954, the number of jobless people who had found employment was more than 2,410,000; but in Shanghai, Tientsin, Canton and other cities, there were still many unemployed workers and surplus labor force which had not yet been properly settled." As to how many persons were actually out of work in various places, no mention was made. However, the same paper revealed that the Peking regime had altogether appropriated over JMP\$190,000,000 as a relief fund for the jobless, and more than 5,770,000 persons were benefited. From the above it can safely be stated that the number of unemployed must be more than 5,770,000 because only the aged, invalids, or those who could not do anything, were entitled to receive aid from the government. Two years before, the New China Daily of Chungking on Sept. 12, 1952, reported that "the People's Government had given employment to more than 2,200,000 jobless persons." This clearly illustrates that the Chinese Reds only succeeded in placing approximately 210,000 people in employment during the period from September of 1952 to December of 1954.

In the past, the Chinese Reds always blamed the "old society," the "reactionary government," and "imperialist aggressors" as having caused unemployment in China. Now, however, the jobless are increasing rather than decreasing in number; consequently they cannot but bow to the stark fact and admit that

since the establishment of the People's Republic of China, new unemployment has been created. Though they have not made mention of the causes of this problem, the following will surely throw some light on the reasons which have brought about this condition:

1. Reform of Industry and Commerce—Since the enforcement of the so-called "socialist transformation" by the Chinese Reds, all private industrial and commercial establishments have been virtually confiscated by the government. On Sept. 13 of last year, the Ta Kung Pao of Tientsin reported that "the 166 factories and two ice and cold storage plants in Shanghai had been ordered to amalgamate, and 1,200 cadres, after a period of training, were sent to take over their business." In other cities similar combinations of various trades have been effected, and all these naturally cause large numbers of people to be deprived of their occupation. Though the Reds claim that the state has absorbed the discharged workers, the number is very small and insignificant. For instance, in the East China area, 5,938 firms have recently been amalgamated, and only 4,281 persons have received training or obtained jobs.

2. Poverty in Rural Districts—After the agrarian reform, the peasants get only a little land on which to cultivate their cereals. At the same time, the authorities collect heavy taxes from them. Thus, despite their diligence and frugality, all those who are engaged in farming find it difficult to have their stomachs filled even though they toil hard throughout the year. With the enforcement of the "unified purchase and distribution" policy by the

Chinese Reds, most, if not all, of the poor farmers do not have sufficient foodstuffs, and so it is often reported that people in rural districts can only appease their hunger by eating grass or tree bark. Villagers pour into towns and cities, hoping to find some means of earning a living. But the urban districts are rigidly controlled by the Communists, and so these poor fellows remain idle, swelling the number of unemployed to an extensive degree.

3. Faulty Classification of Farmers—In obeying Lenin's teachings, the Chinese Reds have also emphasized the "dependence on poor peasants, making compromise with the middle peasants, and opposing the rich farmers constantly." The village cadres frequently make faulty classifications of rural inhabitants, and many have been wrongly described as "rich farmers." These become victims of discriminatory treatment, and so they and their families are compelled to go into towns and cities to seek employment. They, too, add to the growing number of jobless people.

4. The Retrenchment Policy—Owing to financial difficulties the Chinese Reds are obliged to reduce the large number of men and women working in various organizations. According to their own report, "In the Central Administration, there are five departments, each with more than 5,000 employees; one has a staff of over 4,000 members. In addition, there are four departments that have 3,000 workers each, and several with 1,000 or 2,000 people. A preliminary survey reveals that from 20 to 50 per cent of these are surplus members, and they can be either curtailed or transferred to other organizations." As a result, many men and women have been made jobless, as the retrenchment policy has been enforced by all grades of governmental institutions.

5. The Rigid Control of Employment—China always has surplus labor in rural districts; but in the past the people were at liberty to choose their occupation, if not in towns and cities, they could go abroad to seek employment. Now the Chinese Reds exercise very tight and inflexible control over all, and the various industrial plants and mines cannot admit workers freely. For instance, the authorities at Canton have put into execu-

tion two regulations: (1) The people who have no fixed residence in the city must return to their native places to register for food rationing, and (2) all organizations, factories schools public and private enterprises, etc. cannot hire country people as workers whenever they like, they must abide by the labor law in employing workers. Such rigid control naturally causes many to have no opportunity of finding work in urban districts.

All the above have directly and indirectly helped to augment the number of jobless people on the mainland of Red China. This grave problem of unemployment has a bad effect on society, and so numerous crimes have been committed in various communities. According to the *Sin Wan Pao*, the *Liberation Daily*, and other newspapers of Shanghai, in December of 1954 alone, scores of arrests were made for petty robberies, stealing and snatching bread and other edibles, and other crimes committed by unemployed people. The *Tsingtao Daily* of June 24, 1955, also reported that "the jobless loafers often tried to rob flour, millet, and steal bicycles as well as money and other things from the people." The *Kwang Ming Daily* of March 20 of last year stated "In Dairen, an unemployed loafer, Wang Wei-teh, formed a special group of thieves, luring many country youths, peasants and others to join him in carrying out petty crimes of stealing and robbery. They stole accessories of military trucks and motor vehicles." Similar reports are too abundant to quote here, but it is quite obvious that the situation has become very serious indeed.

Though the Chinese Reds have drawn up plans for extending "relief to unemployed workers," "relief for people out of work," etc., none of these has achieved any good result. Up to the present, they have not yet found effective ways of relieving the millions of men and women who have nothing to do. They have only (1) directed the jobless workers and all idle people to organize themselves for purposes of production to relieve themselves, (2) provided work instead of direct relief, such as repairing and constructing roads and highways, dredging waterways, building new railways, mending dams and dykes, etc., and (3) organized the unemployed workers and sent them to rural districts to engage in farming work.

Concerning the first point, the Chinese Reds have ordered large numbers of jobless to return to native villages, but no specific directions have been issued on how to take up production or how to help themselves. Moreover, there is surplus labor in rural districts, and so they cannot find any work at all. Just as the Kwang Ming Daily of June 23, 1955, reported: "The village cadres complained that, owing to the lack of fields, there was no work for the jobless people to do, and so they felt that the authorities must devise ways and means of giving proper relief to the unemployed."

As to the question of providing temporary work instead of direct relief, the Chinese Reds have made full utilization of same. The Hwai River Conservancy scheme has employed large numbers of laborers, and dredging of other waterways has also given work to thousands of people. In Canton, they have hired many jobless people to build the Soviet Industrial Exhibition, and many other projects have also provided occupation for the unemployed.

*Hongkong Standard,
Feb. 6, 1956*

4. *Businessmen in Shanghai*

(Condensed from Freedom Front)

ON Jan. 1 of this year the New China News Agency reported that "many capitalists of Shanghai had voluntarily produced their private funds to invest in the enterprises which had already been placed under public and private joint management. Some surrendered their hitherto concealed gold bullion and US bank notes; others wrote letters to Chen Yi, Mayor of Shanghai, expressing their willingness to use all their personal savings or possessions not listed in the account-books to increase the capital. There were some who even contributed all the money laid aside for educating their sons and daughters; but the most remarkable were the wives of some capitalists who handed out all their jewelry and ornaments of value to invest in the business." This must be considered as one of the most graphic pictures depicting the terrible plight of all operators of privately-owned commercial and industrial establishments in Shanghai.

No doubt, none of the above-mentioned acts of generosity could be attributed to patriotism: for, having been tortured so fiercely time and again by the Chinese Reds, private businessmen were no longer able to entertain any love for Communist China. Any abnormal achievement can only be brought about by coercion. Furthermore, the reported action in Shanghai has been turned into a regular movement, which seems to be quite contrary to the normal situation. Thus it can only be thought of as a miracle wrought by the so-called "socialist reform" carried out

by the Red regime. People who have not tasted the Communist-style reformation cannot understand the real meaning of these two words, "socialist reform." However, all industrialists and merchants here have not yet forgotten the "San Fan" and "Wu Fan" campaigns conducted by the Reds on the mainland of China in 1952. During that time there were hundreds of businessmen committing suicide in Shanghai every day. Now the movement is being carried on in a far more violent manner; consequently we find that even the wives of some capitalists have become so "progressive." Is not this an abnormal condition?

Only a short while ago, on Oct. 28, 1955, the editorial of Ta Kung Pao of Tientsin was still rebuking the capitalists for their resistance and sabotage of the work of "socialist reform", for their drawing out capital, breaking up production, damaging machinery, and committing incendiarism, etc. But in less than two months these same capitalists have been converted into such progressive people by the Chinese Reds. The so-called "capitalists" in Red China thoroughly realize their situation and know very well that all their possessions will be taken away sooner or later. Instead of keeping their gold and US notes to invite woes, they would rather use them to purchase their lives from the hands of the Communists. They perceive clearly that, should they be condemned to death, all their belongings would prove futile to them and would be grabbed by the Reds, too!

Dealing with this same subject, reports from Shanghai tell us that the movement is being pushed with great success. The owners of Peh Ta Cotton Weaving Mill, the Lee brothers, have handed to the authorities 420 ounces of gold to increase the capital of their enterprise. The operators of Kien Sin Trading Co., Hwa Ta Import and Export Co., Ying Fung Co., Ltd., King Sing Spraying Paint Co., and Ta Cheng Silk Weaving Factory have all surrendered their private savings, not listed in their account-books, to augment the funds for keeping their concerns going.

The Chinese Reds have accomplished their nefarious task by first finding out the actual condition of the homes of their victims through friends and kinsmen, and then subjecting them to severe torture until the desired money is extracted from them. The Communists use all sorts of threats and even corporal punishment to coerce the pitiable "capitalists" to deliver all they possess to the government. Since the Chinese Reds have no money to operate all the industrial and commercial establishments which they have so unscrupulously stolen from private businessmen, they have adopted the principle of squeezing more or less extra funds from the

victimized "capitalists" when they confiscate their enterprises so that they may continue to run the business. For this reason they have treated the private operators with such cruelty and wickedness. Shanghai is the leading metropolis in China, and still all businessmen are suffering so dreadfully from the Communists. What about the industrialists and merchants in other places throughout the mainland? The answer can easily be imagined.

No wonder, then, that the people are terribly frightened when they hear the Communist phrase "socialist reform." This was confessed by the Chinese Red newspaper, *Ta Kung Pao* of Tientsin, which stated on Dec. 22, 1955: "When the Chinese operators of private industrial and commercial concerns hear 'socialist reform', their faces turn white because their hearts are filled with terror. They are afraid of Communism because, after the confiscation of the enterprises, they do not know how to maintain their livelihood." This unsolicited confession of the Chinese Reds describes vividly how they have tortured the so-called "capitalists" on the mainland of China.

Hongkong Standard,
Jan. 19, 1956

5. N.T. Bamboo Wireless

THE annual report of Mr. K. M. Barnett, District Commissioner, New Territories, reflects the lively spirit now manifest among the local inhabitants, whose relative seclusion is ending. So much so that some of them have even had their first electoral dispute! This occurred in Cheung Chau Island in December over the validity of elections to the Residents' Association. These were purported to have been held under a "new constitution" rushed through by the sitting committee two days before and never regularly brought into force. After the usual flood of petitions and counter-petitions, this led to the withdrawal of recognition from the Association, which had previously been recognized as equivalent to a Rural Committee.

The Lau Fau Shan district has adopted the rural Committee system and elections were held just over a year ago, while the Rural Committee of the Fanling area was

formally inaugurated just over a year ago. Almost the whole of the New Territories is now covered by a network of rural committees. It is an improvement on the system of village representation in use up to 1941. Each village of from 50 to 100 inhabitants elects, or appoints according to clan custom, a representative and sometimes a deputy representative. By village in this case is meant the Chinese "ts'uen," an organized community usually of one clan, not a random collection of unrelated neighbors as in England. Small villages may band together to share a representative. Large villages (the largest has about 2,000 inhabitants) either have several representatives or are divided into wards, each counting as a village.

The New Territories, leased from China for 99 years from July 1, 1898, comprise 355 square miles of land and 673½ of sea. They include nearly 200 islands, many of which are

small, barren and uncultivated. A strip measuring $7\frac{1}{2}$ square miles between Boundary Street and the first range of hills, known as New Kowloon, is administered as part of the ceded territory.

Little Intercourse

Between their inhabitants and those of the leased territory, excepting New Kowloon, there is much less intercourse than their contiguity would lead to suppose. Few urban residents visit the New Territories, except for recreation, and contact is seldom made with the villages, even those near the road. In the upland villages, too, one may find men who have never visited the city, and for many women the only journey of their lives is the fateful one when they leave their native villages to enter those of their husbands.

Villagers are nevertheless pretty well informed about Colony and even world affairs. This requires a word of explanation, since few villages are reached by the postal service and newspapers are rare. The explanation is that nearly every village has at least some of its sons working "abroad", an expression which includes the West Indies, the Pacific Islands, Borneo, Europe—and Hong-kong! With nearly every village is connected a shop or stall in one of the country market towns; and the close-knit clan organisation sees to it that news received by these channels is disseminated on the "bamboo wireless."

"The affairs of the village, and anything on the wider stage which may affect the village, are keenly discussed in the evenings, and the outsider who has the privilege of sitting in at some of these discussions soon learns that though some men and most of the women may be illiterate, these are no ignorant yokels but intelligent men and women of the world.

"There is no part of the New Territories where the scenery is not dominated by mountains. Only about 50 square miles are under crops, most of the remainder being steep grass slopes. This does not, however, mean that 305 square miles of vacant land are waiting to receive the city's surplus population. With the exception of the two eastern peninsulas and Lantau island, most of the vacant hill land forms part of the living room of the villages below or above. They usually grow crops wherever flat land and water permit

or where the gentler slopes can be terraced. Above and below this they graze their cattle, or if the slopes are too steep even for cattle they cut grasses and ferns for fuel or for sale—for some villages this is the only direct source of cash.

Forestry Lots

"A slowly increasing number of villages have forestry lots. Wild tea and medicinal herbs are gathered on the highest hills. And in the hills the village dead are buried. Not much of this land can be given up without dislocating the village economy. Besides, the geology lends itself to the formation of hanging valleys and plateaux, most of which harbor villages whose very existence is unknown to the city man, who thinks that there is nothing but empty hillside between the two extremes he can see from the road, viz: the summit and the lower villages.

"Four to five square miles of land have gone out of cultivation since 1899. This area is made up of thousands of small patches, which do not lend themselves to large-scale settlement, except in the two eastern peninsulas already mentioned, which are difficult of access. Work is in progress in the hope of putting this land to use again.

"The population of the New Territories was until recently estimated at between 200,000 and 250,000 but an unofficial census held in March, 1955, and only partly analysed at the time of writing, indicated a figure in excess of 300,000. The figure for registered births in 1954 was 8,906 compared with 4,810 in 1950, when the official estimate of population was about 200,000. The immigration of settlers also continues, though the territory is nearing the maximum figure of population which it can support.

Racial Analysis

"Racial analysis of the indigenous inhabitants is complicated by the prevalent confusion of race with language. Historically there can be little doubt that the boat-people and a few of the hill villagers are of non-Chinese origin, but all now regard themselves as Chinese and speak Chinese dialects, the only traces of aboriginal descent (apart from physical appearance) being found in some place names, unintelligible in Chinese, and

hints or recollections of distinctive forms of animist worship.

"All the indigenous shore dwellers classify themselves as either Punti or Hakka, the former being a Hakka expression for the Cantonese; but one Punti-speaking clan claims to be of Hakka origin. The boat-people are mostly Tanka, with a few Hoklo in the eastern waters. The Punti and Tanka dialects both belong to the western section of the Yueh language, or groups of Chinese dialects; the Hakka speak two dialects, or sub-dialects of the eastern section of the same Yueh language; while Hoklo is a Min dialect similar to those spoken in the province of Fukien and in the Chiuchow, Hoilukfung and Kiungchow areas of Kwangtung province. In addition almost all the indigenous inhabitants understand the standard (Punyu) dialect of Cantonese, which is the prevailing dialect also of urban Hongkong. The usual village community consists of a single clan, but two-and-three-clan villages are also common and multi-clan villages occur. In a few villages even Punti and Hakka live side by side. Strict exogamy is practised, as usual in China.

"The Punti-speakers depend for their livelihood mainly on the cultivation of rice. Hakka villages on the islands or near the coast combine agriculture and fishing, while the purely fishing (Tanka or Hoklo) population centered on the island of Cheung Chau, Lantau, Putoi, Tap Mun, Kat O and many smaller islands, bring their catches in to Aberdeen, Cheung Chau, Tai O or Taipo, and seldom use dry land except for mending and drying nets, drying fish, and so on.

"Additional sources of income are found by the farming villages in the cutting and sale of grass, picking medicinal herbs, the cultivation of pine-trees, the keeping of live-stock and poultry, the rearing of oysters, operating fish-ponds and salt pans, small brickworks and lime-kilns, tanneries, soy and beancurd factories, and the preparation of other preserved foods. A feature of the post-war years has been the growth along the main roads of farms specialising in poultry, live-stock, fruit and flowers, often started with refugee capital. These have given rise to some problems of assimilation, and on the whole this development has been of doubtful benefit to the countryside.

High Quality Rice

"The towns for the most part serve as centers for the exchange of goods and services for the surrounding countryside and provide marketing facilities; of which the most important are those for the milling of rice and the bartering of the high quality rice grown in most parts of the New Territories for larger quantities of inferior imported rice. Most of the mainland towns now have a postal delivery of ordinary mail once a day, and a few can even receive registered mail; it is usual for a village to arrange daily for one of its members to visit its nearest town (which may be several hours' journey) to collect letters and bring back news and gossip. Most shop-keepers and employees in these country towns belong to the surrounding villages, and a good many of them, as is the common practice in China proper, maintain only a lodging in the town for themselves and such of their immediate family as are directly engaged in the business, the remainder staying at home in the village. If the village is within a mile or two of the town not even a lodging may be necessary, though one or more of the family may sleep in the shop as caretaker. This has a distinct effect on the corporate life of town, making it difficult for an 'outsider' (any person whose ancestor was not living in the New Territories in 1899 is so called) to gain a foothold; at the same time it ensures that town interests will never prevail over those of the countryside, as happens in some countries.

Industry Expansion

"In the township of Tsun Wan, and to a lesser extent in Yuen Long, there has been a considerable influx of non-local business and industry, and in both towns the development has been rather faster than the local economy can adjust itself to. In Tsun Wan in particular most of the new factories have not employed local inhabitants but have imported workers from urban Hongkong and even further afield, in many cases without making provision for their housing. It will take several years before these new arrivals, amounting to one-sixth of the population of Tsun Wan can be properly absorbed."

South China Morning Post
Feb. 24, 1956

Book Review

EXAMEN DE LA DOCTRINE CATHOLIQUE. Vol. II Les Commandements à pratiquer. *Par le R. P. Wang Chang Chih S.J.* Kwang Chi Editions, Manila. En vente au Centre Catholique Hong-kong. 685 Pages. HK\$5.00.

Ce livre est le deuxième d'une trilogie. Le premier "les Vérités à croire" a paru l'année dernière, le troisième, en préparation, traitera des "Moyens de Sanctification".

Le présent volume comprend 24 Chapitres. Les trois premiers expliquent que les Commandements de Dieu sont en réalité des préceptes moraux et que la discipline de l'Eglise Catholique n'est en somme qu'une Morale idéale vers laquelle aspire naturellement l'âme de tout homme honnête, qu'il soit Chrétien ou non.

L'auteur s'est efforcé de rester fidèle à son but pratique: guider la vie spirituelle des Chrétiens. Son livre n'est donc point un traité de morale à l'usage des confesseurs, un catalogue de péchés à éviter, mais une exposition des devoirs positifs que les Chrétiens doivent accomplir, des vertus à pratiquer ainsi que des moyens à prendre pour y arriver.

Ce livre de Doctrine est également un livre apologétique. Pouvait-il en être autrement? Les matérialistes de toutes couleurs ont répandu tant de théories fausses, tant de pratiques perverses. Quel est le Commandement de Dieu qui ne s'oppose non seulement aux théories du matérialisme athée mais à ses réalisations pratiques? Ce 8^e Commandement par exemple, qui n'est peut-être pas le plus important aux yeux des Moralistes Catholiques, n'est-il pas une condamnation flagrante des méthodes infernales en usage sur le Continent rouge? Et sa simple explication ne met-elle pas en un relief saisissant toute la beauté et la vérité de la Doctrine Catholique?

On a souvent accusé la morale chrétienne d'être "individualiste", "bourgeoise". Certains livres Catholiques peuvent donner cette impression, aussi le P. Wang a-t-il insisté avec raison sur l'aspect social des Dix Commandements: Devoir de l'individu envers la Société, devoirs des Sociétés entre elles. Toute Société n'est-elle pas tenue à honorer Dieu, à protéger le corps et l'âme de ses sujets, à respecter leur réputation, leur chasteté leurs biens et leurs secrets de conscience? Le devoir de réparation n'incombe-t-il pas à l'Etat comme aux autres? La connaissance de ces grands principes de Morale permettra aux Catholiques de juger sainement des problèmes politiques de notre temps et leur permettra d'éclairer les dupes et les victimes des Régimes totalitaires.

C'est en effet un devoir sur lequel le P. Wang insiste: l'obligation pour l'Elite Catholique de s'instruire afin de pouvoir ouvrir les yeux à la Masse des Catholiques moins éclairés. Leur responsabilité sur ce point est immense. Ce qui est arrivé à la Chine Continentale, pourrait un jour arriver à d'autres régions. Lorsque tous les bons prêtres d'un pays ont été "éliminés" comment solutionner les difficultés morales inextricables où se trouve plongée la "Chrétienté" sans une connaissance solide et approfondie des grands principes directeurs.

Le P. Wang Chang Chih est trop connue pour avoir besoin de présentation. Son livre se recommande par les qualités habituelles à ses ouvrages: la sûreté et la solidité de la Doctrine exposée dans un style chinois moderne des plus agréables.

Grâce à un don des Catholiques Suisses l'ouvrage est offert au prix modique de HK 5.00 \$

POOR SALESMANSHIP

"Catholics are the world's worst salesmen. I would have been a Catholic long ago had I known what I was missing. I could have been sold early. So can thousands of non-Catholics. The main trouble is that too many Catholics haven't the enterprise of even a dealer in second-hand cars."

(An American convert.)

Reporting Communist Policy

1. Brainwash of Church

AN analysis of Communist efforts to "brainwash the Christian Church and especially its leaders" was made in the December, 1955, issue of the journal of the American Institute of Pacific Relations, *FAR EASTERN SURVEY*, by Francis P. Jones, a former member of the staff of the Theological Seminary of the University of Nanking; what follows is a digest of the article.

Recalling the development, before the Communists assumed power, of a movement to give the Christian Churches in China (numbering three million Catholics and one million Protestants) greater independence from foreign direction and money, Mr. Jones showed that the Communists had encouraged this trend so that the Christian Three Self (Self-Government, Self-Support and Self-Propagation) Reform Movement became identified with the campaign to sever all relationship with the "imperialist" West. It must be supposed, the article went on, that the leader of the movement, a YMCA secretary, Y. T. Wu, had been specially chosen by the Communist Party for the task of remoulding the thinking of Chinese Protestant Christians. A Christian Manifesto was prepared welcoming the Communist Government, which Christian leaders all over the country were coerced into signing. Those who refused were singled out for special treatment as possible reactionaries. Some were arrested and had not been heard of since, others were put in special brain-washing classes where their thinking could be "remoulded".

Denunciation meetings were also held throughout the country with the object of completing the break between the Christian

Churches of China and the older Churches of the West. Missionary work was minutely examined and every instance of a missionary having contact with the representatives of his own Government was held to be proof that the missionaries were there as agents of their Governments and not as preachers of the Gospel. The phrase "carrying on imperialistic ends under the cloak of religion" appeared again and again in reports of denunciation meetings. Missionaries were imprisoned as spies on the flimsiest evidence, consisting mainly of "fantastically distorted interpretations of innocent events, planted evidence and outright lies," the article declared. One way by which, according to Mr. Jones, the subservience of many smaller rural churches to the Three Self Movement was facilitated was the requirement that they close during the period of Land Reform. As this was part of a general order forbidding public assemblies it could not be termed an infringement of the constitutional freedom of religious belief. Before the churches could reopen, however, specific permission had to be obtained from police headquarters, which invariably referred the request to the Three Self Movement requiring them to guarantee the acceptability of the pastor.

These measures, the article pointed out, had had their effect. Nominally at least, all the Church leaders who were free to continue their work were members of the Three Self Reform Movement (since July, 1954, called the Three Self Patriotic Movement). Some, notably YMCA secretaries Y. T. Wu and Liu Liang-mo, Shen Te-jung (editor of the journal *TIEN FENG*) and the widely known evangelist, Marcus Chen, seemed to be quite

sincere and convinced followers of the Communist line. Others might be trimming their sails as far as they could find moral justification for so doing. "But no one is in any responsible position in any of the Protestant churches of China today who has not made himself acceptable to the Three Self Patriotic Movement." Clearly, however, arguments like that put forward by Y. T. Wu in an article in TIEN FENG, comparing the Communists with the Good Samaritan, had not convinced the whole Christian body. There was considerable passive resistance to the program of the Three Self Patriotic Movement, and the latter still found it necessary to hold denunciation meetings against opponents within the Church. Such opponents were still being subjected to arrest and imprisonment.

The Catholic Church, the article went

on, had its counterpart of the Three Self Movement. Its aim was to break all connection with Rome. The Papal Legate was expelled from the country several years ago and "progressive" bishops and priests had been given control of all Catholic property in China. For example, the "progressive" Vicar General of the Archdiocese of Nanking, Li Wei-kuang, although excommunicated by the Pope, controlled Catholic property and official activities in the whole of the lower Yangtze Valley. In Peking, where the Bishop would not conform, an obscure "progressive" bishop from Luan was brought in to run Church activities in the Peking and Tientsin regions. The arrest of Bishop Kung, said Mr. Jones, touched off a widespread series of arrests of Catholic priests in what appeared to be an all-out move to break down resistance to the "progressive" group.

(*Digest*, No. 53)

2. *Origin of Christianity*

A PAMPHLET on the origin and substance of Christianity by Professor N. N. Rozental, Doctor of History, was recently published by the Soviet All-Union Society for the Dissemination of Political and Scientific Knowledge. In a chapter entitled "Marxism-Leninism on the Social Principles of Christianity", Professor Rozental declared that the "mighty theory of Marxism-Leninism" had mercilessly condemned Christianity as the ideology of the ruling classes who constantly oppressed the laboring masses. The Christian religion, he said, destroyed revolutionary initiative, and by teaching reliance on God in all things, converted men into timid, servile and deeply passive beings. This was profitable to the oppressors and men of violence, but deprived the oppressed of the last vestiges of human dignity.

V. I. Lenin in his consistent fight against religion had never lost sight of the ultimate aim of the "revolutionary liberation" of humanity, said Rozental. He had emphasised that only by the destruction of the social and economic conditions which were the basis of the exploitation of man by man could the final blow to all religious beliefs be delivered. At the present time the Christian Churches in

the capitalist countries tried by every possible means to support the "tottering framework" of the "exploiting social system," and to refute the idea that Marxism was the supreme achievement of human scientific thought. In 1952, Rozental continued, a collection of articles by members of a Catholic theological college in Rome had been published in New York specially directed against the "philosophy of Communism". In it the scholars had attempted to oppose Marxist materialist dialectics by a religious belief in Providence.

On the basis of a scientific analysis of the laws of social development, Marxism proved the inevitability of the replacement of a system of class exploitation by a classless Communistic system. Christianity, on the other hand, proclaimed the "sanctity of private property" and held that wealth in the hands of a Christian was a "weapon of love". The authors of this anti-Communist collection of articles, said Rozental, frankly referred to New Testament "Holy Writ" and above all to the "notorious compositions of the Apostle Paul" in order to support the theory that a class social structure based on brotherly love between oppressors and oppressed was a necessity. It was clear, he continued, that the servants of the Christian Church continued to employ in their ideological fight against

Communism the same weapons as the slave owners of the past had used to subject their slaves. Consequently it was necessary continually to expose the reactionary and anti-scientific essence of religion and of Christianity in particular. "For the successful building

of a Communistic society", declared Rozental, "we must be free from all relics of the capitalist system which we destroyed, and before all else from such a persistent and harmful survival as religion".

(Digest, No. 51)

3. *Spiritual Bondage*

THE Bratislava PRAVDA, in an article on November 16, 1955, attempted to answer the vexed question why the State gives material support to the Churches when the State ideology—Marxism-Leninism—is a contradiction of "religious obscurantism". State support for the Churches was apparently to be explained by the fact that many citizens of Czechoslovakia still belonged to a Church. The Constitution guaranteed freedom of conscience and religion; every citizen was free to belong to any faith and to take part in religious ceremonies, unless his faith caused damage to the Socialist State, for example, the Adventists' failure to fulfil the planned rearing of pigs, and the Baptists' refusal to do military service. Every citizen was also free to have no religion.

The Party's main struggle, the article went on, was against the idea that religion was a Party member's own affair. This view was described as false and harmful. Religion was a citizen's own business only in his relation to the State; it was not his own business in relation to the Party. "The Party cannot tolerate any ideological non-uniformity or any 'freedom' of thought which would weaken its power . . . The Party also militates against the false view held by some Party members that there is no contradiction between Party membership and membership of a religious organisation. Such members even try to find a basis for 'co-existence' between the survivals of religion and the latest achievements of science and the scientific outlook." The

struggle against religion had not been conducted in proper Marxist fashion. Mistaken administrative methods had resulted in "extreme left-wing attempts to persuade as many Party members as possible to leave the Church. Such members have not become consistent atheists, and in some cases they have concealed from their families the fact that they have left the Church, and have continued to send their children to classes of religious instruction."

There must also be discrimination between various types of Party member, the article went on. Church attendance by Party members such as doctors or historians could not be viewed in the same light as attendance by members of an agricultural collective. "Though even in the case of the intelligentsia it is impossible to generalise." The unmasking of the harmful nature and effect of religion and the "struggle to tear members who were believers from the claws of religious thought and of the Church" must be systematic. Nor could the problem be separated from its economic and ideological aspects. The struggle against religion was not a short-term one. "Constant, systematic and increasingly profound propaganda must be conducted." Only in this way would it be possible to avoid the two mistakes made so far—extreme Leftist deviation on the one hand, and extreme apathy in the struggle against obscurantism on the other.

(Digest, No. 51)

4. *Twisted Facts*

VOLUME 33 of the second edition of the LARGE SOVIET ENCYCLOPEDIA passed for publication on 9 May 1955, contained the following item:—

PIUS XII (Eugenio Pacelli; born 1876)

Pope of Rome since 1939. In 1917-29 he was Papal Nuncio to Germany, where he was connected with the most aggressive circles of the German bourgeoisie and Junkers and exerted a great influence on the policy

of the Catholic Party (Centre) which, in alliance with the German Social Democrats, cleared the way for the coming to power of Fascism . . . During the Second World War he actively supported the bloc of the Fascist Powers in their struggle against the U.S.S.R. and the liberation movement in the countries occupied by the Fascists; Pius XII assisted secret negotiations between the reactionary circles of the USA and Britain and representatives of Fascist Germany on a

separate peace and the formation of a single anti-Soviet front of bourgeois states. Since the Second World War he has been an openly ally of American imperialism in its struggle against the forces of democracy . . . In 1949 he announced the excommunication of all who are fighting together with the Communists for peace and the social and democratic rights of the working people, or who are supporting this struggle.

(Digest, No. 53)

5. Religion Doomed

THE Polish provincial paper TRYBUNA ROBOTNICZA of Stalinogrod (Katowice) published an article on November 25, 1955, entitled "Where are the roots of religion?" While similar to numbers of articles on religion published in the Communist press, this one is interesting in that it appeared three weeks after the consecration of the new Stalinogrod cathedral. The cathedral had been under construction for 28 years, but its completion was given considerable publicity by the Polish press, in accordance with the Communist propaganda line that there is freedom of worship under Communism. Neither the Ordinary of Katowice, Bishop Adamski, who had been mainly responsible for the construction of the building, nor his two auxiliaries Bishops Bieniek and Bednorz, were present at the consecration. All three were arrested in 1952 and have not been released. The head of the (Communist-sponsored) State Office for Church Affairs, A. Zygmanski, stated at the ceremony that the Government wished the cathedral to become a "place for the further development of the forces of the National Front."

The TRYBUNA ROBOTNICZA article declared that religion had taught people humility, subservience and obedience towards

the power of the capitalists and in return offered mankind immortality and a "Kingdom in Heaven." By means of religion the masses were constantly reminded that private property was sacred and that the economic structure based on that system was "God's own economic structure." Instead of joining the political workers' organisations and their revolutionary struggle which alone could have eased their lot, the minds of the masses were diverted to Heaven, and they were urged to pray for the alleviation of their misery. That was why, said TRYBUNA ROBOTNICZA, the bourgeoisie, the capitalists and landowners gave their full financial and political support to religious beliefs. But, by the liquidation of the "exploiter class," Socialism would eventually uproot the social foundations of religion, since in the Socialist structure religious doctrines could have no chance of survival. The creation of a classless society, the article concluded, must deprive religion of its political and economic base and finally cause it to be regarded as a thing of the past. When a higher standard of living and an increased knowledge of culture and science in the minds of the masses were achieved, religion would inevitably be destroyed.

(Digest, No. 51)

TRANSLATION

The translator plays a role of primary importance. He takes upon himself the delicate function of a mediator between cultures which are often very different. He must penetrate them both broadly and deeply, and assimilate their history and spirit completely enough to be able to pass from one to the other without danger of betraying their particular characteristics.

(Pope Pius XII, March 1, 1956)

Newsbriefs

1. International Catholic Auxiliaries

ROME, Feb. 18—(AIF)—The Society of International Catholic Auxiliaries was founded in 1937 by Miss Yvonne Poncelet according to the directives of the great missionary encyclicals *MAXIMUM ILLUD*, *RERUM ECCLESIAE* and *EVANGELII PRAECONES* and principles suggested by Father Lebbe, renowned China missionary. Today its members numbering more than 200 represent 20 nationalities. The vocation of the Lay Catholic Auxiliary is that of a helper for life in the work of preparing a dynamic, capable Christian laity in mission countries. The Lay Auxiliaries are interested especially in the training of women and youth. In carrying out their vocation the auxiliaries do not found works or institutions of their own but they rather give their services for such works as are taken up by the Bishops or mission superiors in the places where they are assigned. When the Auxiliaries were founded in 1947 His Eminence Cardinal Van Roey approved their statutes and erected the society as a diocesan one. In 1948 His Holiness Pope Pius XII received Miss Poncelet in an audience in the course of which He insisted upon the importance both of the lay character of the organization and of its being international. They are at present in Formosa, India, Vietnam, in the Congo, Ruanda and will soon be in Korea. They are also in Jordan, Lebanon and Syria. In Paris and in Chicago they have centers for Oriental and African students in universities. In London they assist at the Overseas Student House. They have houses of training in Brussels, Chicago, Montreal, and Kolwezi (Congo).

2. 'Open House'

Oklahoma City, March 14—(NC)

Oklahoma's statewide diocesan open house proved to be a tremendous success, according to reports from pastors in the Diocese of Oklahoma City and Tulsa. A hundred of the state's 180 churches and missions reported that 17,112 non-Catholics visited Catholic churches at the open house which was held in every Catholic church in the diocese as the culmination of "Operation Understanding." In it, 15,000 Catholics in the state sought to call on every home in Oklahoma to invite their non-Catholic neighbors to their churches to promote a better understanding of the Catholic religion. Visitors during the open house were welcomed at the door of the church by Catholic men and women. They were taken inside where trained laymen explained the holy water fonts, the Stations of the Cross, the confessionals, the stained glass windows and the statues. Then in groups of about 30 they were taken into the sanctuary where a priest explained the Mass, the missal and the altar. Next stop was the sacristy where a layman or a Sister explained the vestments and the altar linens. They were taken to the convents and escorted through the Sisters' home, and finally to the school or parish hall where refreshments were served.

3. Goan Priests to Africa

Goa, April 2—(NC) — Catholic priests from Goa are to augment the small number of clergy in the Portuguese territory of Angola in West Africa. The first contingent of Goan priests bound for the African mission left here for the eight-month-old diocese of Sa'da Bandeira where they will minister to thousands of native Catholics. The group of eight priests will serve under a Goan prelate, Bishop Altino Ribeiro Santana, who was consecrated here in October last year as first Bishop of Sa'da Bandeira. The territory of

Angola includes, according to a 1956 estimate, nearly 1,000,000 Catholics in a total population of more than 4,000,000.

4. Chinese Abroad

Taipei, Feb. 27—(AP)—The total number of Chinese nationals living abroad is 14,126,723 according to Cheng Yin-fun, chairman of the Chinese Overseas Affairs Commission.

5. Tourist Income

The Chinese Communist campaign to encourage Hongkong and Macao residents to visit the mainland is big, profitable business. During the past two months, the foreign exchange receipts of the Chinese Reds have averaged \$40,000,000 to \$45,000,000 (roughly between US\$6.5 to US\$7.5 million) monthly. Chinese financial sources said that this represented an increase of about 100 per cent as compared with previous figures. These foreign exchange receipts are exclusive of the normal monthly trade balance between Hongkong and the mainland. During January, the Chinese Communists garnered a huge favorable trade balance as a result of increased sales of mainland goods in Hongkong and the phenomenal drop in Hongkong exports to Red China. Financial sources said that during the past several weeks the Chinese Reds have been buying large amounts of US dollar notes on the Hongkong market which sharply reacted to the buying pressure last week by higher rates for US greenbacks.

The Chinese Communist campaign to attract Hongkong tourists to visit Red China seeks not only to encourage residents to visit their relatives on the mainland but also to draw them to Canton to see various Communist fairs. Through substantial relaxation of travel restrictions, the Chinese Reds have made it easier for residents to go to the mainland. The campaign has also brought about a relaxation of entry restrictions on the Hongkong side, thus enabling visitors to return easier than the normal procedure.

During the holiday season here when Hongkong's harbor was filled with American warships, there was an increased amount of US dollar notes on the market. Financial circles believe that a substantial amount of

this supply of cash notes was bought up by Chinese Reds with Hongkong dollars. At the moment some 200 banks in Hongkong handle exchange and remittance of Hongkong dollars to the mainland.

Hongkong Standard
March 3, 1956.

6. Hongkong Catholics

About 80,000 persons, or something like 3.5 per cent of the population of the Colony are Catholics, it is indicated in a recent survey available at the Catholic Center. The figures show an increase of nearly seven times since July 1, 1954, when there were 12,240 Catholics. Three new churches were opened during 1955, bringing the figure to 54 public churches, besides four Garrison churches or chapels. There are 12 urban parishes and seven rural districts in the Colony of Hongkong, while three prefectures and a rural deanery are in that part of the diocese which is outside the Colony.

The number of the diocesan clergy is 69, with an additional 20 secular priests, mostly Chinese from dioceses in China, co-operating in the care of souls in the Colony. Eleven priests of religious orders also co-operate, making a total of 100 priests directly active in parish work. Priests of religious orders in Hongkong number 193; the majority of them are engaged in educational work. There are now 141 religious brothers in Hongkong. Nuns in Hongkong number 306 Europeans and 234 Chinese. Religious priests and brothers in Hongkong belong to 16 different orders or congregations. The congregations of nuns number 17.

The number of Catholic schools in the Colony is 74, and out of the total enrolment of 44,501 pupils 11,807 are Catholics. There are four seminaries in Hongkong. The Diocesan Seminary of the Holy Ghost with 35 seminarians, the Regional Seminary of Our Lady Queen of China, the Dominican Seminary of St. Albert with 30 students and the Salesian Seminary of the Sacred Heart.

Hongkong Standard
March 5, 1956.

7. "Victims of Colonialism"

Kuala Lumpur, March 6—(Reuter) —Australian Communists were attempting to "taint" Malayan students studying at Australian universities, a senior police officer said here today. "The problem is not serious at the moment although we are keeping a close watch on the situation. Only a few have returned with pro-Communist views. Some of them belong to staunch Nationalist (pro-Chiang Kai-shek) families and have shocked their relatives. When they get to Australia, local Communists treat them as if they were victims of 'colonial imperialism.' This sympathetic approach naturally tells with them and their ego is given a boost. From then on, it is easier for the Communists to bring them under their influence." The officer said that the large majority of Malayan students in Australia had seen the worst side of Communism in Malaya and could not be influenced by agents in Australia.

8. 'Native Goods'

The "believe-it-or-not" mechanism of Chinese Communist economy is having its show-window demonstration in Hongkong as travellers going back to Red China for a brief visit rush to buy Chinese mainland products—mostly food—to distribute them as precious gifts to their mainland relatives and friends. This flow-back of Communist-exported goods to places whence they came derives its impetus from two factors: firstly, the Chinese Communists have officially announced that mainland products going back to the mainland are duty-free; secondly, those who are planning trips to see mainland relatives have learned that food is scarce in the hinterland and "native products" from the home towns are easily available in Hongkong. The most appreciated gifts in Red China from Hongkong are staple foodstuffs and delicacies exported by Red China. They were told that they should take along hams, preserved meat, salted fish, dried sea food, Chinese candies, water melon seeds, Chinese wines and liquor which the Chinese Communists have exported in large quantities to Hongkong and which they are seeking to dump on the local market through a concerted sales drive.

A number of Hongkong's shops which specialize in handling native products from

Red China are reported to be doing a rush business by selling the goods right back to the "natives." Several stores are taking advantage of this special business by advertising: "All the native products from the mainland sold in this store can be brought back to the mainland duty-free." Those who visit some of the stores are often given a running commentary and sales talk on the scarcity of native products in the native land. Customers are sometimes told: "Buy some cuttle-fish and take them back as presents. You can't buy them on the mainland. Or maybe you want some preserved meat we imported from your native village. You won't be able to get it there now . . ."

All this is good business to the Communists although it sounds slightly curious to those not initiated in the ways of Communist economy. The ham, preserved meat, salted fish, Chinese wine and liquor are all exported and sold here for foreign exchange. The travellers buy them in Hongkong and bring them to their native places, paying freight and train fare to haul them back. Thus the Communists gain foreign exchange both ways: first in the sale of the native products and again in travelling expenses and spending money of the gift-bearers.

Travellers who plan trips to their native country have been told not to bring along any presents such as watches, fountain pens and other expensive imported things. One woman who did not heed the advice found out that the watch she was wearing when she entered Red China was itemized by the Customs officer. When she returned to the border en route back to Hongkong without the watch, she was presented with a slip for duty several times the cost of the watch. She explained to the Red Chinese Customs man that she had given the old watch as a present to a relative. This explanation failed to settle matters. Finally, since the cost of the duty was higher than the cost of train fare back to her village, the woman decided to go back and get the watch. She came back to Hongkong the other day full of sagacious advice that "native goods" from Red China, such as peanut oil, are the best presents.

Hongkong Standard
March 15, 1956.

9. No Future Under Reds

A warning to Chinese not to return to Red China was made by a Swede who came out of Red China yesterday. Mr. Fritz O. Pattersson, who was born in Shanghai and had lived there for 35 years, advised "if you want to commit suicide, you can do it in Hongkong." The Communist propaganda is effective. They talk very sweetly, but when one goes back to Red China he will regret it, he told reporters after his arrival at the Kowloon Railway Station.

He once had met a Chinese young man selling potatoes at a market, who spoke to him in English. The young man spoke English well, and he found out that the young man was a student educated abroad, and had returned. The Soviet Russians "are the only ones living big" in Shanghai now, Mr. Pattersson said. These "imported Russians" as they are called in Shanghai, live in big apartment houses, ride in special new Czechoslovakian-made buses, and can be seen swaggering around in their big boots.

Asked about private industrial and commercial enterprises "applying" to the Chinese Communist regime for transformation into joint-state-private enterprises, Mr. Pattersson said that the Chinese Communists "simply took over. The people just had to like it." The Communists don't take over organizations that do not have any more capital. He has a friend who owned a toy shop, but the Communists did not want it.

Sparrows come in for their share of persecution under the Reds. The Red regime is encouraging children to kill sparrows as they damage crops, and policemen can be seen shooting sparrows with air rifles, Mr. Pattersson said. Shanghai is now much cleaner than before. There are no beggars and no pickpockets in the streets. The people themselves have to keep the city clean. On the 14th of every month there is a "big cleaning". Every family must clean the road in front of its house, and householders could be seen splashing large buckets of water around. The Communists still ban gambling, and nobody dares to play mahjong, because in almost every house there is a "stool pigeon" who would report to the police once he hears a

mahjong game in session. Things in Shanghai are not expensive, but the purchasing power of the people is weak. Rice, sugar and oil are still rationed. Chinese women are still wearing the blue uniforms, and no one dares to sport gayer colors or dresses. Make-up is also out.

A Protestant himself, Mr. Pattersson "takes his hat off" to the Chinese Catholics in Shanghai. He had heard of the large scale arrests of Catholics in Shanghai, but every Catholic Church is packed with people every Sunday for the celebration of Mass. There are more and more Catholics, he added.

Hongkong Standard
March 7, 1956.

10. Reds Seek Cinema

The Chinese Communists in Hongkong are shopping around for a first-class theater for their movies, stage shows and propaganda meetings, the Standard learned yesterday. The Reds were reportedly willing to pay up to \$7,600,000 for one of Hongkong's top movie theaters but in a number of attempts during recent months they failed to conclude the deal although negotiations almost reached deposit money stage. In one instance, the Communists negotiated for a downtown theater but the owners would not sell unless the Communists were willing to pay \$8,000,000. The deal fell through and, according to informed theater sources here, there is no immediate likelihood that negotiations would be resumed. In another attempt the Communists sought to buy a new uptown theater. Again the negotiations fluctuated around \$7,600,000 and broke down. Current indications are to the effect that the Reds are still in the market for a modernly equipped theater with top seating capacity in the first-run category.

Hongkong Standard
March 19, 1956.

11. Portable Libraries

London, March 12—(LPS)—The first steps towards providing portable libraries of Christian literature for Chinese children in Hongkong and territories in South-east Asia have been taken by the United Society for Christian Literature. The innovation is being introduced following requests received

from the field. It is suggested that these libraries will be carried in portable cases in company with a few small stools and a bench. These will allow the "library" to be set up at any convenient point and enable children to choose their book and sit and read. Meanwhile, the Council on Christian Literature for Overseas Chinese in Hongkong reports an increasing interest in its publications among Chinese communities in South-east Asia. The Council has set up a central agency in Singapore and Malaya. In the same way a new agency in Borneo is to distribute magazines to Chinese in that area.

12. Peking Protestants

Peking, April 1—(NCNA-Communist)—Special services were held in Peking's more than 40 Protestant churches this morning to mark Easter Sunday. A special sermon was preached at the Methodist Church by Professor Joseph L. Hromadka, Dean of Comenius Theological Seminary of Prague. He was invited to give lectures by Yenching Union Theological Seminary and Nanking Union Theological Seminary. Sunrise services were held in many churches and in Yenching Union Theological Seminary early in the morning. The students of the seminary had an egg-hunt after the service. They will see a presentation of the Eastern play "The Cloth of Sendory" tonight. Holy week ceremonies were observed by the churches.

13. Red Chinese Air Force

Taipei, March 14—(UP)—Military spokesman Liu Hou-tu said today there was "definite evidence" that Soviet Russia was running the Communist Chinese air force. He said the Russians were in some cases actually manning Communist Chinese planes. Communist Chinese paratroopers and marines were now based opposite Formosa on the South China coast. He thought, however, that their number "is nothing to call for undue alarm."

14. Agitation by Tibet Sect

Katmandu, March 21—(Reuter)—The Mimang religious and political Lama sect has started a campaign in Tibet for the withdrawal of Chinese Communist troops, according to authoritative reports reaching here. The street walls of Lhasa, the Tibetan capital,

were plastered with posters demanding the unconditional withdrawal of the Chinese troops. Chinese officials working with officials of the Dalai Lama, the spiritual leader of Tibet, had not yet traced the leaders of the campaign, but some arrests were believed to have been made.

15. Slave Laborers

Taipei, April 4—(AP)—The Chinese Nationalists today charged that Chinese Reds had slaughtered 19,300,000 persons since they overran the mainland in 1949. The Reds were also accused of having sent at least 2 million slave laborers to Russia and to be using 23 million such laborers in the China mainland itself. The charges were made at a special exhibit of charts and pictures depicting alleged Communist brutalities. According to the charts 5 million of the persons allegedly butchered by the Reds were killed in the land reform program and 7 and a half million others executed as counter-revolutionaries.

16. No Co-Existence

Berlin, March 26—(UP)—The East German Communists served notice on the Church today that they were against co-existence of religion and Communism. A Communist spokesman, at the third day's session of the third conference of the Soviet Zone Communist Party, made a bitter attack on the Church and religion. "We comrades must be clear about the fact that there can be no co-existence between the Socialist belief on the one side and the capitalist ideology and superstition on the other," Paul Froehlich, first secretary of the Leipzig Branch of the Party, told the 2,000 delegates. He accused the Church of "blessing two World Wars" in the past and now "leading an active fight against the State, the People's Police and the Communist Party. Freedom of conscience must not be confused with the right of advocating a NATO policy and violating the democratic order in the name of religion."

17. Antipathy Growing

Macao, March 15—Several of 43 destitute fishermen who fled here yesterday morning from nearby Tong Ka Wan in two fishing junks said that antipathy towards the Chinese

Communists for their treatment of fishermen in the village was growing by the day. "We cannot meet the heavy demands imposed upon us by the Communists, so the only thing we can do is escape," said one of the party. The evacuees left the Red held village on Wednesday evening and had to slip through Communist patrol boats. Included in the party were eight children and 11 women.

Gaunt and hollow-eyed, these evacuees spoke of occasional anti-Communist incidents in the village, and of reprisals in the form of mass arrests when fishermen refused to obey the dictates of the Communists. Fishermen are compelled to sell their catch to cooperatives at very low prices regulated by the Communists. Gunboats patrol the region to make sure that fishermen keep in line with rules. The group that arrived yesterday were like the group of fishermen who fled here several months ago in describing Communist treatment as "tyrannical and inhuman." Said one vehemently: "We are given no alternative. What they pay us for our labors compels us to seek sanctuary elsewhere—some place where we can seek a free living.

18. Japanese War Dead

Tokyo, March 15—(AFP)—A total of 2,330,000 Japanese were killed or died of illness while serving in the Japanese armed forces during hostilities with China and in the Pacific combat area during World War II, according to the first official figures on casualties for the combined fighting released here today. The figures were announced by Japanese Welfare Minister Enzo Kobayashi in the Diet in reply to a question. He said they included military personnel and civilians serving in the armed forces killed in action or who died of illness in the line of duty. Another 63,000 are listed as missing or unrepatriated from the Soviet Union, Communist China and areas in Southeast Asia. Of these, 45,000 were believed to be alive.

19. Drop Wreaths

Taipei, April 5—(Reuter)—Air Force planes dropped thousands of wreaths and anti-Communist leaflets over Canton, Shanghai, Nanking and Swatow on Tuesday and yesterday. The leaflets called on the people to observe a one-minute silence today in memory of the Chinese who, the Nationalists alleged, were "murdered" by the Communists in the past six years. Generalissimo Chiang

Kai-shek attended a memorial service this morning. Incense, wine and food were offered up to the "murdered" Chinese. A sister-in-law of Mr. Chou En-lai, the Communist Prime Minister, Miss Ma Shun-yi, also attended the service.

20. Anhwei to Tsinghai

Hofei, March 15, 1956—(NCNA)—The first group of resettlers from Anhwei province to Tsinghai province for agricultural production have joyously boarded the train at Pengpu in the evening of March 14. The group of resettlers are from Shouhsien, Tingyuan, Haohsien, Anching and Pengpu, totaling 297 households and 1,380 persons. They have submitted their application in response to the call of the government to go to Tsinghai and to participate in construction. The second group of over 1,500 persons from Anhwei province will leave by the end of March for Tsinghai.

21. Nanning Expanded

Peking, March 23, 1956—(NCNA)—Nanning, the capital of Kwangsi Province, is described in a *Jen Min Jih Pao* feature. The city area has been extended from its 4.52 square kilometers in pre-liberation days to 128 square kilometers now. Nanning which had only a few small workshops before liberation has now 13 factories and six times as many workers as in 1950, it writes. The article also describes the improvements in the city's transport system, medical service and schools.

22. 'Volunteer' Workers

Lanchow, March 25, 1956—(NCNA)—A contingent of 1,560 youths and able-bodied men of Hui, Han Chinese, Tunghsiang and Salar nationalities from Lienhsia Administrative District, Kansu, left on March 20 for Tsaidam Basin to take part in work of construction. The absolute majority of this group are youths of Hui nationality. Before their departure, the young men pledged that they would not shrink from hardship. They would overcome difficulties and unite with the workers there to fulfill and overfulfill the task entrusted to them by the State. In recent times, the youths and able-bodied men of the various nationalities in Lienhsia Administrative District have constantly requested the local government to let them give support to the capitial construction work in Tsinghai, Tibet and Lanchow.

Mission Chronicle

The Dioceses

3-1—Peking

1. Easter Sunday

Peking, April 1, 1956 (NCNA-Communist)—A Pontifical High Mass was held at the Peitang Cathedral here this morning, Easter Sunday. This was one of the church services since early morning. More than 4,000 Catholics attended services. Bishop Alphonsus Chung Huai-mo officiated at High Mass. The Altar of the Cathedral was covered with white cloth and a profusion of flowers. Music was rendered by the 100-member choir, which is composed of seminarians, students and others. They sang the Hallelujah Chorus and Christ Is Risen from Handel's oratorio "The Messiah," on Thursday. Easter Masses were also held in all other Catholic churches in Peking today.

2. Nothing Sacred

Hongkong, April 9—According to official information, the Peking government has given orders for all graves in Chala cemetery to be removed to another more distant location. The presumption is that land is being allocated for a new cemetery. Those who have visited Peking will remember Chala as one of the outstanding places sacred to all Chinese Catholics. The graves of Frs. Ricci, Verbiest and Schall, Jesuit giants of the China missions, as well as the graves of many who gave their lives during the Boxer Rebellion are all in Chala. Reverence for the dead or historical importance carry no weight in decisions of China's Red masters.

3-11—Tientsin

Chapel for Synagogue

Hongkong, April 9—Ever since the Chi-

nese Reds, some years ago, confiscated Jesuit-run Tsin-ku University, Tientsin, previously known as Hautes-Etudes, they have tried to persuade the Chinese Jesuit Fathers remaining in Tientsin to give up their chapel on the university campus. This the Fathers refused to do. Now, we are informed that the Reds have "made an exchange." They told the Fathers that the chapel was being taken, but that something was to be given in exchange, a synagogue not far from the campus. 'Tis easy to give away what belongs to another!

8-4—Suchow

Back to Jail

Hongkong, March 12—Two more priests have been arrested in Suchow, Kiangsu. Frs. Joseph Ma, S.J., and Joseph Tsou, diocesan clergy, were arrested last December according to report just received. Fr. Tsou had previously served a two year sentence at hard labor, 1951-1953; he worked on the Hwai River project as an earth coolie. Both priests were ordained about 15 years ago.

The 91,000 Catholics of Suchow diocese have only a handful of priests in their midst, all Chinese. Of the five Jesuits, two are now in jail; five diocesan priests are in jail, leaving 15 still at liberty. However, only in the city of Suchow are the priests, 5, able to carry on their ministry. The others in the outlying towns are able to do little more than offer Mass.

10-2—Chengchow

Bishop's New Post

Vatican City, March 27 (NC)—Bishop Faustinus M. Tissot, member of the Foreign

Mission Society of St. Francis Xavier, has been named secretary general of the International Secretariate of the Missionary Union of the Clergy, which works to instill the concepts of the missionary apostolate in priests and seminarians throughout the world. Bishop Tissot, born in Italy, May 22, 1901, was ordained priest May 13, 1925. Having served as a missionary in China for seven years, he was recalled to Italy to serve as novicemaster. After another missionary assignment he was named vicar general of the Xaverian Society, then, 1944-1946 served as Superior General of the Society. June 23, 1946, he was consecrated Bishop of Chengchow, Honan, and served in that post until arrested by the Chinese Communists in 1952. After 16 months imprisonment, broken in health, he was expelled by the Communists.

14-3—Kian

Missionary Veteran Dead

Missionary in China for almost 50 years, Fr. Albert Brulant, C.M., passed to his reward March 5, 1956, at El Biar, Algeria. After many years as missionary in Kian, Kiangsi, Fr. Brulant became professor and Superior of the major seminary at Kiukiang, Kiangsi. Expelled from China in 1951, Fr. Brulant spent his declining days as chaplain to the Sisters of Charity. Those who worked with him remember him as a zealous missionary and a well-liked confrere. R.I.P.

14-4—Nancheng

Father Peter Chow

Hongkong, April 9—Most Reverend Patrick Cleary, S.S.C., exiled bishop of Nancheng, Kiangsi, writes from Navan, Ireland, that one of the young priests of his diocese, Fr. Peter Chow, died in Rome, Wednesday, March 28, 1956. He was one of the four Nancheng priests ordained at Genoa, June 29, 1952. Fr. Chow had for several years been Principal of the Primary School in Kaopi, Kiangsi, when he decided to study for the priesthood. Having completed his philosophy course at Nancheng he went to the major seminary at Kashing, Chekiang, in 1948. When that seminary was closed by the Chinese Reds in the Spring of 1949, Fr. Chow and his classmates from Nancheng were sent to Genoa to complete their studies. Fr. Chow

had already gained his Licentiate in Canon Law and was studying for the Doctorate when taken ill. His death came after several months' illness. R.I.P.

15-1—Hangchow

Archbishop Deymier Dead

Bordeaux, France, April 3 (NC)—Archbishop Jean Deymier of Hangchow, China, has died here (April 2) at the age of 70. A member of the Congregation of the Missions, the Archbishop was born near Bordeaux on February 13, 1886, ordained in 1912 and consecrated in 1937. He was named Archbishop of Hangchow in 1946. He was expelled from China by the Communists. R.I.P.

17-1—Canton

Bishop Tang

Hongkong, April 9—Bishop Tang of Canton is still at liberty, if there be such in Red China. Despite enormous pressure he remains steadfast in his refusal to allow 'patriotic Catholics' to receive the Sacraments unless they first do public penance. Easter services were well attended. That the Red plan, to have this serve their propaganda ends, is succeeding is borne out by the reaction of a Catholic nurse, Hongkong, who visited Canton. On her return here she has been emphatic in declaring that religious freedom is intact in Red China, giving as a proof the crowded churches which she saw; no argument could shake her. A Frenchman, who passed through Canton recently, reacted differently. He made a point of visiting the Canton Cathedral to see for himself what actual conditions are. Meeting one of the priests he tried to engage him in conversation. The priest said only a few words then, anxiously, hurried off. This French Catholic deduced from this that freedom is merely an empty show.

The Shanghai prohibition of teaching Catechism has not as yet been enforced in Canton. Catechism is taught and Bishop Tang gave an Easter party for several hundred children who are studying Catechism. Moreover, Bishop and priests have not toned down the presentation of Catholic doctrine in their sermons. Shortly before Easter there

were several sermons given on the parable of the Prodigal Son, emphasizing the need of repentance. Later, the leader of the 'patriotic Catholics', a Miss Chan, made a public pronouncement at a 'patriotic Catholic' meeting that, "we don't need to confess or repent over being patriotic; our consciences are clear!" The sermons had mentioned no specific group.

Father Ma, long resident in Waichow, (diocese of Hongkong), where he was well and favorably known, was forced by bad health to move to Canton last summer. Just before Easter the police had him out for questioning, from midnight to dawn. At his advanced age and in his state of health this was quite an ordeal. As far as is known he is still at liberty.

2. Heilungkiang Waste Lands

Hongkong, April 9—During recent weeks the Communist press has given great prominence to reports about reclamation of waste lands, particularly in Heilungkiang, one of the northeastern provinces. The constant repetition of the usual phrases about volunteers clamoring to join in this 'great work of socialistic progress' gave rise to wonder, wonder as to how many 'volunteers' were being shipped far from their homes. Knowing the usual Communist procedure of compelling people, willy nilly, to follow the 'infallible' directives of the Party it is very probable that a large percentage of the Heilungkiang reclamation workers are involuntary volunteers gathered from all parts of China. Reports have been current in Hongkong that some of the priests recently arrested in Swatow are among the Heilungkiang volunteers. We have definite information that Fr. Francis Taam, of Canton, arrested in August 1953, now toils in Heilungkiang. About six months ago the Communists finally got around to 'holding a trial' at which Fr. Taam was condemned to four years imprisonment. The trial and sentence dovetailed nicely with the need for 'volunteers' in Heilungkiang!

3. Reactionaries

Hongkong, April 9—China's well established claim to be one of the world's great civilized nations continues to be weakened by that foreign import, Communism or the so-called People's Government. High sounding

phrases and honeyed propaganda can not conceal the fact that normal human rights, cherished by the civilized, are completely disregarded. Calculated terrorism, imprisonment without trial are some of the weapons used by Peking to hold the Chinese people in subjection. When the Party speaks the populace must acquiesce; reason, morality, everything sacred to civilization must defer to the totalitarian edicts of Peking, otherwise one is labelled 'reactionary', the first step to a prison number. That Peking regularly inveighs against "the great number of reactionaries still undiscovered" is a tribute to the Chinese people. Amongst recently uncovered 'reactionaries' are a layman and two Chinese Sisters in Canton; they are now behind the bars 'according to law'! One of the Sisters belongs to the Soeurs de Notre Dame des Anges (Canadian); the Canadian members of the community were expelled from China a few years ago. The second Sister is spoken of as 'Franciscan', no exact details being available except that she had come to Canton from another Province, possibly Hunan. Nor are there any details as to the exact charges on which the two Sisters and the layman were arrested a few weeks ago.

17-2—Hongkong

1. Empty Rice Bowls

Hongkong, March 20—A letter from a Chinese Catholic Sister states that she and her fellow-religious, twelve in all, have been forced by the Chinese Reds to doff their religious garb, though they do manage to maintain a semblance of community life by living together. The Sister also mentioned that they, along with the people of the area, have been on an unbroken diet of rice gruel for more than a year. Normally, only in times of acute food shortage are the people reduced to eating rice gruel, a food that barely sustains life. The Chinese Communist press constantly boasts of increased food production and improved living conditions on the China mainland while people are in a semi-starved condition. To protect the Sisters, we can not give the exact origin of this report, though we do vouch for its reliability.

2. Shipwrecked Missionary

Hongkong, April 9—50-year-old Fr.

Charles Govaert, CICM, who arrived in Hongkong March 22nd last, had a close brush with death. When about 600 miles out of Seattle, the ship on which he was travelling, Washington Mail, broke in two and sank. He relates that after lunch he was in his cabin when, about 1:15 P.M., there was a crash. Under the impression that there had been a collision he rushed out, life-belt in hand. Then he saw the front section of the ship slowly sinking, completely separated from the after section, in which his cabin was located; the break was only about three feet from his cabin. The disaster had wrecked the radio. It was around 3 P.M. before an emergency radio set was able to send out a call for help, a call immediately answered by the U.S. Navy transport, Freeman, which was only some hours away. Passengers and crew huddled on the after-half of the ship till 6:55 P.M. Then, amid great danger, lifeboats were lowered; darkness and fifteen-foot waves did not make the task of the crew any easier. Thanks to the skill of the crew all got away safely, the stern half of the ship settling beneath the waves about 7:20 P.M. After about an hour in the lifeboats the Freeman rescued them, taking them to Kodiak from whence they were flown by chartered plane to Seattle. From Seattle, Fr. Govaert flew to Hongkong to take up his new post as procurator for Scheut Mission.

Born in Belgium, Fr. Govaert first arrived in China in 1932 and was assigned to Jehol. Interned by the Japanese, Mukden 1941-45, he regained his liberty in October 1945 only to fall into the hands of Red guerillas December 11, 1945. Released after two months captivity in the mountains, superiors ordered him to Belgium for a rest. February 1948 found him back in Tientsin as mission procurator; there he remained till his expulsion by the Reds in 1953. Once

again he was ordered back to Belgium. His return to the Orient has added shipwreck to his already unusual experiences.

17-9—Macao

1. No More Jesuits

Hongkong, April 9—With the arrest of Fr. Matthias Tse, S.J., at Shekki, Kwangtung, (Macao diocese), last February, a clean sweep has been made of the Cantonese-speaking Jesuits who had been working in Red China. Fr. Hui, S.J., arrested some time ago, Fr. Tang, S.J., arrested in Shuihing last November, and now Fr. Tse, gives the Reds a perfect score against the Jesuits in Kwangtung.

2. Still Alive

Hongkong, March 12—We are happy to announce that recent reports, to the effect that Fr. Simon Tang, S.J., had died in jail, are groundless. Our informant, one of those who recently visited Canton was asked to make a thorough check on this report. His findings prove that Fr. Tang is still alive, though in jail.

3. Spiritual Waste Lands

Hongkong, April 9—Amid all the publicity about reclaiming waste land and increasing material production the Chinese Communists continue their unpublicized campaign to make all of China a spiritual wilderness. With the arrest, about two weeks ago, of Fr. Leung, diocesan priest of the Macao Diocese, working in the Shuihing district of Kwangtung Province, there is now no public Mass said in all the area between Canton and Wuchow, along the West River. The few priests who may not be in jail are under strict house arrest. Fr. Leung, though ill, was arrested and brought into the Shuihing city prison. No information is available as to the charges against him; his being a Catholic priest is charge enough!

Neighboring Missions

BURMA

1. Stain Missionary Buried

Rangoon, March 8 (NC) — Father E. Farronato of the Milan missionaries, assassinated last December while returning from

Kentung to his mission, lies buried in his parish of Mongyang beside his older brother, Father A. Farronato. The older brother died of fever in the same parish in 1931. The

younger, then a 19-year-old seminarian in Italy, volunteered to take his brother's place in the missions.

2. Legion of Mary

Rangoon, March 8 (NC)—Fourteen additional Legion of Mary praesidia were formed in Burma during the four-week visit here of Cecil d'Souza, Legion representative from Bombay. There are now 40 Legion praesidia in the country. At the Eucharistic Congress here, Mr. d'Souza met all of the Bishops of Burma. Later he visited parishes in Rangoon and Mandalay, archdiocese entrusted to Parish Foreign missionaries, and the Columban Fathers's prefecture of Bhamo.

3. Convert Tribesmen

Myitkyina, March 8 (NC)—This is the last town south of Tibet. In this rugged land the light and fire of the Faith have begun to spread. It has all happened in the past 11 years. The town had been leveled in the war. Recaptured by American and Chinese troops, it suddenly became a roaring airport, one of the busiest in the world. Just as suddenly, when the war ended, the bombers, fighters and transport planes vanished. One passenger plane a week arrives from Rangoon. As war activity ceased, the pulse of Catholic life began to throb in the hills. These hills are inhabited by Kachins, a sturdy people numbering close to half a million in north Burma. There were just two Kachin Catholics in Myitkyina in 1945 and none in the country above it. Today there are 1,200 baptized Kachin Catholics, and 2,500 catechumens are enrolled for instruction in the five parishes of Myitkyina and the green land beyond.

Two Columban priests, Father James Stuart and Father Denis McAlindon, had stood by the Kachins, then non-Catholics, through the war years. That meant standing up to Japanese and Chinese military at tense moments. It meant tending the sick, begging food for the hungry and leading refugee columns to safety through ambushes and jungle hardships. The two young priests became the most beloved men in the Kachin world. They had pushed north first in 1940. Until then no priest had penetrated beyond Myitkyina. Now there are six Columbans in the region and enough work for 30. Two are

inside the "triangle," an area between two rivers, closed to white men prior to 1940. One of them, Father Jack O'Sullivan from Killarney, had 100 baptisms last April. "We have 275 baptized and 700 catechumens in the parish," he said. "Since the Eucharistic Congress a few weeks ago, eight new households have come in." Also in the Triangle, Father James Feighery from Kilcormack, Ireland, has now a flock of about 550. From Myitkyina and beyond, 68 Kachin pilgrims, all post-war converts, went at their own expense to the Congress, more than 800 miles away in Rangoon. Some walked for days to reach a road. Only two roads—one being the Ledo or Stilwell Road, built by U.S. Army engineers during the war—run through this region. One of the new parishes is 150 miles long. Most of the Catholics and catechumens live in villages reachable only by trails that would challenge a mountain goat.

In 1947 Myitkyina saw Catholic Sisters for the first time, when five Sisters of St. Columban came to start a high school. Already young women converts, educated by these Sisters, are working as teachers and nurses in the hills. A Catholic high school for boys has 300 students. The priests have 16 primary schools as well as these two high schools in the Myitkyina region.

4. Retreat in Burma Parish

Ting-Sing, March 10 (NC)—The teacher has posted up the rules: "Strict silence at all times; no smoking or chewing of tobacco, except after rice." The Kachin Catholics, some of them recent converts, do keep the silence. They miss none of the exercises, from 6:30 Mass in the chilly morning to the last sermon at night. Silently, then, under the stars, they go down the steep path from the church. Later you see the light of their campfires through the trees, but you hear no talking. The retreat lasts from Thursday night until Sunday after Mass. The three priests hear confessions in Kachin. On their first night they had a total of 78 penitents. Some of the retreatants have not been baptized yet.

Ting-Sing parish has 800 baptized Catholics plus 500 catechumens. The Catholic households are scattered in villages through

the hills. Father McMahon has five catechists and five small village schools. He is alone here. The other two priests have come only for the retreat. Priests are terribly scarce in Burma since the government has allowed no newcomers in recent years. Ting-Sing parish used to be larger in extent, small in numbers. Two new parishes have been cut off from it since the Columban Fathers came in 1936. The combined total for the present Ting-Sing and its two daughter parishes today is 2,250 Catholics. Twenty years ago the same area had about 250.

5. Irish Missioners' Graves

Mandalay, Burma, March 12 (NC) — In Mandalay, Buddhist capital of Burma, there is a little bit of Ireland; the inscription on the concrete slab below the cross is like a footprint of St. Patrick. It recalled the eve of St. Patrick's Day 11 years ago, when British troops were fighting to recapture Mandalay. In the city were missionary priests, Brothers and Sisters interned by the Japanese. Their wartime home was with lepers in St. John's Leper Asylum. Among them was an Irish Columban priest from the Bhamo prefecture, nearly 400 miles north. Living in the midst of a battle their hearts were high with hopes that they would soon have peace and freedom to return to their missions. Tomorrow promised to be the brightest St. Patrick's Day in four long years. That morning the shelling had eased off when Father Thomas Murphy, less than 10 years out from Ireland, began his Mass. He was at the Epistle when a shell hit the chapel. He fell in bloodstained vestments before the altar and died in a few hours. The inscription on Father Murphy's grave says simply: "Died of wounds, March 16, 1945." In Bhamo there are two other Irish missionaries' graves, those of Fathers Thomas Walsh and Daniel McGeown, Columbans who died there soon after the war. Catholics of the Bhamo prefecture now number nearly 10,000, at least double what they were on St. Patrick's Day, 1945.

6. Villages Want Missionaries

Rangoon, March 24 (NC)—Villages with a total population of nearly 6,000 have invited the La Salette priests of Akyab prefecture to open missions. One of these vil-

lages has 150 families. This movement dates from about two years ago, according to Msgr. Thomas Newman, M.S., Prefect Apostolic of Akyab. The 13 priests, all from the U.S., in the Akyab prefecture are unable to meet all the demands for instruction. Burma government regulations restrict the entry of new missionaries. "We have nearly 400 actually under instruction now," Msgr. Newman said. "Last Christmas we had 60 baptisms." Most of the 4,000 Catholics in the Akyab territory and the catechumens are lowlanders of the Chin race. The Sisters of Our Lady of the Missions, from Hastings, England, who assist the priests in Akyab, have now five Chin Sisters and two Chin girls in the novitiate. Three Chin youths are in the junior seminary and 26 in a pre-seminary apostolic school.

7. Power of Example

Rangoon, March 24 (NC) — One Catholic family in the hills of Burma said their night prayers and thus led an entire village to the Faith. The village, Chaungtha, on Burma's west coast, has about 500 Catholics today. It is the largest Catholic center in a parish staffed by two American La Salette missionaries, Father John O'Reilly, Brooklyn, and Father Charles Gendron, Cohoes, N.Y. The villagers tell how 42 years ago a deputation went from Chaungtha to Rangoon and Mandalay seeking the services of a Buddhist monk. The Chaungtha people are Chins, most of whom are spirit-worshippers, not Buddhists. These villagers, however, were dissatisfied with their religion and invited Buddhist monks to teach them Buddhism. Their request was refused. In Mandalay they were told flatly that Buddhism was not for Chins. They returned disappointed, over the hills. On the way, they spent a night in a Catholic house of the Karen race. The family gave them hospitality but did not let the presence of strangers keep them from their usual night prayers. The Chaungtha men were interested and impressed. They asked what religion this was and reported favorably back to their village. The outcome was a signed petition to the Bishop in Rangoon asking for instruction. A priest came. Today the entire village and neighborhood are Catholic. Because of the shortage of priests in Burma, the La Salette Fathers can visit Chaungtha only once a month. They have

nearly 500 more parishioners in other places. Their parish is part of the Akyab prefecture apostolic.

8. Turn to Church

Rangoon, March 29 (NC)—Three buffalo-offerers have become mighty important men to Msgr. Thomas Newman, Prefect Apostolic of Akyab. The three are "priests" among 4,000 Set-Thu, a section of the Chins, one of the five chief peoples of Burma. The Chins are spirit-worshippers. Their religion consists largely of offering sacrifices to appease evil spirits. The top ranking sacrifice is a buffalo. Recently the three official buffalo-offering "priests" became interested in the Catholic religion. "One of them is already baptized," Msgr. Newman said here. "Another is taking instruction. The wife of the third still objects. If all three of them were in the Church, the worship of evil spirits might decline among the Set-Thu."

9. Hospital Too Small

Mandalay, March 30 (NC)—"Yesterday I had to turn away three lepers," said Mother M. Theoffroy of St. John's Leper Asylum, Franciscan Missionary of Mary from Quebec. "We have space for 400," she explained. "Actually we have 441. We cannot possibly take more." The civil authorities allocate 20 kyats (equal to about \$4.20) a month for the maintenance of each leper. Payments, however, are months in arrears. The great majority of the lepers are Buddhists. The Sisters' wide, cool chapel is open to all. The chaplain, Father Francois Collard, Lyons, France, aged 68, is a buoyant veteran of the north Burma missions.

"We use the new sulfone drugs and they are good," Mother M. Theoffroy said. "But the lepers wait too long before coming here. If their disease is arrested and they leave, they often fail to follow up the treatment." About 80 per cent of the cases in St. John's are the "lepomatous" type, the more infectious kind. Men patients outnumber women by more than 2 to 1. "Because they stay more at home," Mother M. Theoffroy said, "women are less exposed to infection." There are 25 boys and girls in this leper asylum. Some have already the disfiguring nodules on their faces. Some show no outward signs of the disease. Their quarters are neat, airy and bright, with an open-air basketball court in the background.

The able-bodied lepers are urged to do light work, usually gardening. Each boy has a young tree of his own that he tends. St. John's can take care of lepers only as single individuals. It has wards for patients but no quarters for married couples as yet. The problems of leprosy make it desirable to have a haven in the form of a colony, with an attached nursery to safeguard the infant children of leper parents.

10. Mandalay Pagodas

Mandalay, March 30 (NC)—This is a city of 10,000 monks, Buddhist monks. It is also the home of one of the most venerated images of Buddha. Mandalay, once the capital of Burmese kings, seems to be now the capital of Burmese Buddhism. Swathed in bright yellow robes, with the right shoulder bare, the shaven-headed monks are everywhere on the busy streets. When you approach the city by plane, you see white bell-shaped pagodas on all sides. Most of them are solid piles of brick, built as monuments to gain merit. Larger ones are temples. Largest and most frequented is the Paya Kyi, the Great Pagoda, in the center of the city. Its tower, like a short-stemmed goblet upside down, is covered with gold leaf that dazzles you in the blazing sun. One must take off shoes and socks before entering this pagoda. Bare-footed Burmese stroll inside with their hats on, some smoking cigarettes.

There is an arcade about 100 yards long lined on each side with stalls selling many kinds of merchandise. Men and women traders, who doubtless rent space from the monks, sit ready to sell shoes, toys, handbags, clothing, buttons, writing paper, sweetmeats, toilet articles and metal spoons as well as Buddhist religious articles. Near the center of the temple, the stalls sell flowers that pilgrims offer before the image of Buddha. The statue, about 10 feet high, shows Buddha in the usual sitting position, covered with bright gold leaf. Young men at work retouching the surface, are actually worshippers, pasting on new pieces of gold leaf as an act of devotion. Men, wearing white cloth around their heads, hold up bouquets of flowers with joined hands. Scores of others pass nonchalantly in front and around the sides of the "sanctuary." Two monks sit at tables receiving offerings. Whatever one's feelings about the traders and sightseers, the

kneeling pilgrims make one conscious of a real religious striving.

II. Harvest of Souls

Mandalay, March 31 (NC)—You climb a steep outer stairway to reach the whitewashed room where the first Catholic missionary to penetrate the Chin Hills awaits you. A wiry man of medium height, with a short grey beard, he wears a plain white cassock indoors. If you did not know beforehand, you would not guess that he is Archbishop Albert Faliers of Mandalay. And this rented house, in the middle of a noisy city block, is his episcopal residence. A wartime bombing—it came on a Good Friday—destroyed his cathedral and house. The cathedral has been rebuilt, and a central house for his priests. A parish hall is now going up. The Archbishop's residence will come last.

For scores of years the Chin Hills in western Burma had been out of reach for Catholics. The Chin people, who today number some 300,000 are one of the large non-Buddhist minorities in Burma. More than 60 years ago some French priests tried to go into the hills. But the British authorities alleging security reasons, turned them back. American Baptists had already founded missions among the Chins in the uplands. Archbishop Faliers was 51 years old and nine years a Bishop when, around 1939, a British officer dropped an interesting remark in his presence. This officer said that he had met some Chins who wanted to be Christians but not Baptists. The Archbishop headed for the hills. (His title was Bishop then, as Mandalay was still a Vicariate.) Today there are about 5,000 Catholics in the Chin Hills, and 3,000 or more are enrolled as catechumens for pre-baptism instruction. Most of these are in the northern hills. In the southern hills, where the Bishop had made an earlier sortie in 1935, the harvest has been smaller.

Forty-four distinct dialects are spoken among the Chins of the hills. Catechisms have been printed in two dialects, Romanized, and duplicated from stencils in a third. Burmese is now used widely among the Chins. The Archbishop had a hard time persuading Chin parents to send their daughters to school. "Girls are made to work, not study," he was told. Now about 30 Chin girls study in St.

Joseph's Convent school in Mandalay. The Franciscan Missionaries of Mary have a school in the hills. The Archbishop, now 69, is still planning for his Chin flock. "We have two Chins in the major seminary," he said. "Two Chin girls want to enter the convent. With them I hope to start a Chin community of Sisters."

CEYLON

To Curb Delinquency

Colombo, March 3 (NC) — Father Joseph Jayasuriya, O.M.I., has proposed a six-point program to combat juvenile delinquency in Ceylon. He advocates a revision in Ceylon's educational system so that agriculture and industry will have a rightful place in the training of boys. He also proposed that the national economy be reconstituted on a basis of social justice and charity to combat the two breeding grounds of teen-age crime—poverty and unemployment. Father Jayasuriya gave high place in his program to voluntary groups for the care of delinquents.

Bishop, 72, Dies

Jaffna, March 6 (NC)—Bishop John Alfred Guyomar, O.M.I., formerly Bishop of Jaffna, has died here at the age of 72. The prelate, a native of France, died in the Bishop's house from a heart attack. Bishop Guyomar, the last French ordinary of Jaffna, was consecrated in 1924. He had come to Ceylon 11 years previously and served as professor and later rector of St. Patrick's College here. The Bishop governed the Jaffna diocese for 26 years. He was succeeded in 1950 by Bishop Jerome Emilianus Pillai, O.M.I., the first Ceylonese to hold the post.

3. Good Friday Program On Radio

Colombo, April 2 (NC) — Bishop Edmund Peiris, O.M.I., of Chilaw, appeared on the national service of Radio Ceylon as conductor of its Good Friday program. The prelate presented the one-hour studio presentation in Sinhalese, native language of Ceylon. The program included a talk on the Passion of Our Lord by the Bishop's vicar general, Msgr. Michael Perera, a play portraying Our Lord's condemnation by Pilate, and scenes from the Via Dolorosa and the Death on the Cross. The choir of the Chilaw Cathedral sang the hymns.

INDIA

1. Commonwealth Missionaries Exempt

New Delhi, March 1 (NC)—Missionaries from the British Commonwealth will not be subject to the restrictions limiting entry of foreign missionaries into India. The announcement was made by B. N. Datar, Minister for Home Affairs, who said that Commonwealth missionaries can enter India with a special endorsement on their passport. Priests and Sisters from Commonwealth nations such as England and Canada may be admitted to the country without the restrictions that are imposed on those from the United States, for instance, or Ireland, which is not a member of the Commonwealth. Indian policy towards foreign missionaries limits the granting of entry visas to those "suitably qualified" as educators, physicians or social workers. Priests and nuns working exclusively in the field of evangelization are unwelcome.

2. Lay Groups Organize

Bombay, India, March 1 (NC)—Organization for Catholic Action is moving forward on two different fronts here. At a meeting presided over by Valerian Cardinal Gracias, Archbishop of Bombay, the Catholic Association of Bombay was formed as an official organization for the Catholic laity of Bombay. It will be affiliated with the Catholic Union of India. The Christian Family Movement has laid the groundwork to develop its apostolate of restoring family life to Christ throughout Catholic India.

3. Students in Catholic Schools

Nagercoil, March 1 (NC)—Over a million students are attending schools conducted by Catholics in India, according to the latest figures. About 60 per cent of these students are Catholics. There are at present 53 Catholic colleges, 29 for men and 24 for women. They have a combined enrollment of 31,985. Of these, 8,340 are Catholics, 4,116 non-Catholic Christians, and 19,529 are non-Christians. These colleges have 1,779 professors. Of them, 398 are priests, Brothers or Sisters, 550 are lay Catholics, and 801 are non-Catholics.

4. Reversal of Conviction

Raigarh, March 3 — Father Han Bulckens, S.J., secured a reversal of the judgment of the Jashpur magistrate's court con-

victing him on a charge of forcibly confining a Hindu youth in his mission station. The Hindu district magistrate of Raigarh, who heard the priest's appeal, acquitted him on the ground of lack of evidence. The case required numerous hearings over a period of more than 15 months during which it passed through four courts. The legal battle, which created nationwide interest, was based on events which happened more than two years ago. It was alleged that, in addition to confining the Hindu youth, Father Bulckens had extorted a written promise from him to the effect that he would become a Christian in order to marry a Christian girl. The Jashpur court sentenced Father Bulckens to a short prison term and fined him 45 dollars. The district magistrate set aside this judgment after indicating certain "material irregularities" in the conduct of the case by the lower court. Father Bulckens' acquittal was followed by violent demonstrations against foreign missionaries at Nawadah, close to the troubled village of Vardhman Nagar, where recently a Catholic church was desecrated by a mob of Hindus. More than 10,000 Hindu volunteers paraded the streets shouting anti-missionary slogans, calling for a ban on what they described as the mass conversion of Hindus by missionaries.

5. Threat to Resign

Trivandrum, March 5 (NC)—Catholic legislators of the Travancore-Cochin state have threatened to resign from office in protest against what they call the discriminatory government policy against Christian converts of the backward classes. In a letter to Hindu Chief Minister Panampilly Govinda Menon, the legislators called for a declaration recognizing Christian converts as equal sharers with other members of Hindu backward communities in government relief money allotted to "scheduled castes." The government refusal to accord this recognition has led to charges of official interference in conversion work among the backward communities. The refusal deprives thousands of backward class members of the full benefits of government grants when they become Christians. The Catholic leaders threatened to give up their seats in the absence of a statement granting full rights before the forthcoming budget session of the state legislature. The Panampilly ministry holds office by a narrow two-vote majority in the legislature which will

be lost should the threatened resignations take place.

6. Theology Course for Nuns

Bombay, March 6 (NC)—Nearly 100 nuns representing 14 religious congregations are here attending a theology course for religious. The four-month course is conducted by Father J. Neuner, S.J., a member of the teaching staff of the Papal seminary at Poona.

7. Extends Missioner's Stay

Mangalore, March 6 (NC)—Father Henry Constantine, O.C.D., Superior of the Carmelite Monastery here who had been ordered by the government to leave India for good, has been granted an extension to next January.

8. Cause of Indian Priest

Changanacherry, India, March 15 (NC)—The Sacred Congregation of Rites has granted permission for preliminary inquiries into the possible beatification of an Indian Carmelite priest. Investigations have been authorized concerning the life and sanctity of Father Syriac Elias, founder of the Carmelite Congregation of the Syro-Malabarese rite, who died in 1871. Father Elias established seven houses of the Syro-Malabarese Carmelite Order, which he founded in 1855.

9. Prelate Dies at Age 93

Changanacherry, India, March 15 (NC)—Msgr. Jacob Kallarackal, one of India's oldest Catholic priests, has died here at the age of 93. A priest 67 years, he served three times as Apostolic Administrator of the Syro-Malabarese rite Diocese of Changanacherry. He was given the title of Protonotary Apostolic by His Holiness Pope Pius XII. His funeral was attended by six prelates, including Archbishop Mar Gregorios of the Syro-Malankere Rite Archdiocese of Trivandrum.

10. Catholic Schools

Bangalore, March 20 (NC)—Catholic schools in India are hamstrung by "blundering totalitarian interference" despite the fact that they educate thousands of non-Catholic students. The Catholic Bishops' Conference of India made this charge in an official report, prepared by Bishop Leonard J. Raymond of Allahabad, director of the Conference's section on education. "Denominational schools" in India are victims of a prevalent idea which

regards education as the "privileged province of the all-powerful State." Many Indian leaders hold the view that all private schools should be "suppressed." Catholic schools and colleges have remained open and are carrying on their daily task with quiet efficiency and vigor. They draw thousands of India's youth and astonish the enemies of Christianity by their evergrowing popularity. Bishop Raymond called attention to the fact that the Church's more than 4,000 educational institutions in India greatly aid government efforts to fight ignorance and offer a powerful bulwark against the growth of Communism. The "niggardly rewards" offered for their efficiency give little credit for this dual role.

Bishop Raymond said that the part played by the Church in educating the youth of India is insufficiently appreciated by an "unimaginative officialdom," which is making "extravagant demands" on Catholic schools in this country. During the past year the administration of a Catholic school in Bettiah was obliged to close the school temporarily following the insistence of Hindu students to hold Hindu religious worship on the school premises. The police came to the rescue of the school authorities by clamping a cordon around the school on the day specified for the worship and arresting more than 200 students who tried to break through the cordon. Looking into the future, Bishop Raymond said that it is too much to expect a popular government to antagonize large sections of Hindu voters by coming to the aid of a single school. "Whatever happens our principles are clear and permit of no compromise. Under no circumstances can any worship other than Catholic worship be permitted on school premises."

Bishop Raymond also presented an account of the position of Catholic schools in the diocese of Raigarh-Ambikapur where he said "persecution rages." Highlights of the account were: All primary schools and eight out of 11 secondary schools have been refused recognition by the education department. An attempt has been made to deprive Catholic schools of qualified teachers by declaring unqualified the trained teachers working in Catholic schools. Many Hindu schools have been opened in the neighborhood of Catholic schools to give room for future contention that the Catholic schools are unnecessary.

11. Leader Against Communism Ordained

Trichur, March 20 (NC) — India's famous anti-Communist leader, a former Carmelite seminarian, has been ordained a priest here. He is Father Joseph Vadakan, founder of the Anti-Communist Front of Malabar, who has spearheaded a national drive against Communism for several years. In 1955 Brother Vadakan addressed 18 election meetings here in two days of campaigning that lured thousands of votes away from the Communist Party. The Communists, alarmed by his success, used every method known to them to disrupt his campaign. To fight Communism, he helped organize unions based on Catholic social principles and gave addresses at many labor meetings. In 1954 he pleaded for the rights of 100,000 shop workers in Travancore-Cochin state. He suggested that they form trade unions in all cities and press for basic wages and a bonus. His anti-Red drive helped to establish the first union among shop employees here and he influenced the introduction of state-wide legislation limiting the working time of shop workers to eight hours. Father Vadakan has resisted attempts to make his Anti-Communist Front a political party. He says it is a social and cultural movement working to save India from Communist dictatorship and that it is above party politics.

12. Steady Fall in Visas

New Delhi, March 22 (NC)—Visas for foreign Catholic missionaries have become steadily harder to get during the past three years, according to statistics released by Archbishop Joseph Fernandez of Delhi-Simla. Out of 77 applications for missionary visas during 1955, only 19, or less than 25 per cent, were granted. This compares with nearly 40 per cent in 1953. In both these years there were many more applicants than in 1955. In the past year as many as 25 applications were turned down by the government. Action on the remaining 32 was pending. The increasing rate of visa refusals follows the publication of what has been described as a revised Indian policy towards foreign missionaries. The new policy, while professing readiness to welcome foreign priests, stipulated that missionaries coming to India qualify themselves as doctors, educators or social workers. Mere "gospel-preachers" would not be allowed.

13. Desecration of Church

Nawadha, March 22 (NC)—Father Mathew Mezhukanal, vicar of the Saint Joseph's Church at Vardhman Nagar, pointed out five Hindus as leaders of a group of about 300 demonstrators who had stormed into his church during celebration of Mass. The court room was packed with visitors as Father Mezhukanal recounted the "atrocities" committed by the mob on him and his congregation. The priest said that the vanguard of the demonstrators, about 60 to 70 men, had rushed to the altar and assaulted him. They pulled off his glasses, started plucking his beard, abused him and then tied him with his arms across his breast. The priest was taken along with his congregation to a nearby river where they were threatened with death if they returned to the church. Father Mezhukanal said that he had returned to the church in the company of police officers with whom he then lodged a written complaint. In his absence the invaders had desecrated the Blessed Sacrament which was scattered on the floor near the altar railing. A Hindu flag had been hoisted in the mission compound. Father Mezhukanal's evidence was corroborated by five witnesses, who identified four other accused. The prosecution is conducted by the Bihar state government which stepped into the case following a condemnation of the attack by the state's Hindu chief minister, Mr. Srikrishna Sinha.

14. Centennial of Missionary

Brussels, March 24 (NC)—The centenary of the birth of Jesuit Father Constant Lievens, Belgian missionary to India, will be celebrated in this country and in India on April 11. Father Lievens was called "the Apostle of Chota Nagpur," now the Diocese of Ranchi, India. When he arrived in Chota Nagpur in 1895 there were only 2,000 Catholics in the area. In the six years the missionary worked there this number increased to 100,000. Father Lievens helped to free the poor farmers of the area from oppression. He studied the native laws and hired lawyers in Ranchi to defend the farmers against usurers and unscrupulous landowners. In 1901, the missionary returned to Louvain, Belgium, where he died of tuberculosis.

15. First Mission Opened

Imphal, March 26 (NC)—Father Aloysius Ravalico, Salesian missionary, has opened

the first permanent Catholic mission in the remote state of Manipur among tribes which include head hunters. Manipur, bordering Burma and including part of the Naga Hills, has been a forbidden land to foreign missionaries. However, Father Ravalico, a native of Trieste, enjoys Indian citizenship. The government bestowed this honor for his work during more than 30 years in India. On a long mission trip to Manipur in 1953, Father Ravalico discovered the "lost" Chin tribes, which had been waiting many years for a priest. He promised to establish a mission among them, and last year visited the United States to raise funds for this purpose. Now he has kept his promise by opening a mission at Imphal, capital of Manipur. The Chin tribes moved across the mountains from Burma during World War II to escape the Japanese invaders. They lost all contact with their native land, where many had been taking instructions from French missionaries. Father Ravalico's mission field includes the Naga tribes, who have been wandering the hills of Assam and Manipur for more than 1,000 years. They are noted for their bloody tribal feuds. The Salesian already has received a request to start a new mission. Two young men from the village of Khongdei walked more than 30 miles to bring him a plea from leaders of the Mao tribe of Nagas "to teach us the way of God."

16. Tribal Bishop Consecrated

Ginabahar, March 26 (NC)—A member of one of India's major tribal communities has been consecrated here as the country's 62nd Catholic Bishop. Bishop Stanislaus Tigga, 58-year-old priest of the Oraon tribe of Madhya Pradesh, was consecrated as Coadjutor Bishop of Raigarh-Ambikapur, with right of succession. He is the diocese's first native Bishop. Bishop Tigga was born on January 26, 1898. He was ordained in 1924 by Archbishop Ferdinand Perier, S.J., of Calcutta.

17. 125-Year-Old Church

Calcutta, March 30 (NC)—The Governor of West Bengal, H. C. Mukherjee, has appealed for funds to repair a 125-year-old Catholic church here. Mr. Mukherjee, the only Christian state governor in India, issued a state-wide appeal for contributions to make imperatively needed repairs on the Church of Our Lady of Happy Voyage at Howrah.

The massive twin-spired church, "built by Filipino sailors in 1831, is in danger of collapsing because of the ravages of wind and weather. The church is located on the banks of the Hooghly river, a tributary of the Ganges, sacred Hindu river.

18. Catholic Workers

Ernakulam, March 30 (NC)—Attempts to save India's Catholic workers from "the virus of Communism" were intensified in recent months, the nation's Bishops' conference was told by Archbishop Joseph Attipetty of Verapoly. The Archbishop, who heads the conference's section on Catholic social action, reported an "extension and intensification" of efforts aimed at the formation of Catholic workers' organizations in industries dominated by Communist and pro-Communist trade unions. The campaign met with a measure of success in four dioceses—Quilon, Kottar, Hyderabad and Kumbakonam. In Quilon, a fishing industrial union was formed with more than 5,000 members, the great majority of them being Catholics. A similar organization for Catholic fishermen was formed in the diocese of Kottar, with branches in 27 coastal villages. In several places Catholic members of Red trade unions had been induced to sever their connection with these unions and to enroll in the Indian National Trade Union Congress, the sole non-leftist national workers' organization in India. In one industrial center in the Diocese of Vellore, where Catholic workers are strong, Catholic priests were able to supplant the Communist-dominated labor union with a non-leftist organization. The spiritual welfare of Catholic workers is fostered through special missions and retreats for them.

19. Conversion No Bar

Ahmedabad, April 2—The conversion of Harijans, members of the Indian backward classes, to religions other than Hinduism does not remove their economic disabilities, a member of the Indian cabinet has declared. The statement, an endorsement of the Catholic viewpoint on the issue, came from India's Minister for Communications, Jagjivan Ram, a member of the Harijan community. Mr. Ram told newsmen here that social backwardness, which entitles Harijans to special government aid, can be overcome only by striking at the roots of the Hindu caste system.

Change of religion does not affect this disability. Mr. Ram's statement underscores the attitude of India's Church leaders who have pointed out that the stigma of "untouchability" is maintained against Harijans by society even if they become members of the casteless Christian religion. Church authorities have brought this fact to the attention of state governments which are denying the full benefit of backward class grants to Christian Harijans on the basis of a ruling recognizing only Hindu "scheduled castes" as aid-deserving people. It was pointed out that the ruling, in effect, acted as a deterrent to the conversion of Harijans. An incentive was also extended for the reversion of Christian Harijans to the Hindu fold by stipulating that Harijans become eligible to all privileges upon reconversion to Hinduism.

JAPAN

1. Disastrous Fire

Naze, Feb. 11-56 (AIF)—A fire that swept through Naze, Ryu-Kyus Islands on December 3rd destroyed 1,200 houses and left 6,615 people homeless. The fire was spread by an extremely strong wind. After the last war Naze was reconstructed almost entirely in flimsy wood. The Catholic Mission in the town, its church and annexed institutions, burned down. The Franciscan Conventuals of the Province of San Antonio, Texas, who are in charge of the mission, estimate their property loss at about 25,000 dollars. For the present they are using a nearby library, which was spared in the fire, as a place for Mass and instructions.

2. 1252 Priests in Japan

Feb. 11-56 (AIF)—There are now 1,252 priests in Japan (statistics of June 1955). Secular priests number 228, all but 8 of whom are Japanese. Priests belonging to various Religious Orders or Societies number 1,024. The ten institutes with the largest representation are: Franciscans 132, Jesuits 110, Paris Foreign Mission Society 98, Society of the Divine Word 73, Maryknoll Fathers 62, Salesians of Don Bosco 61, Scheut Fathers 56, Society of St. Columban 51, Dominicans 44 and Redemptorists 31. Besides these institutes there are 35 others that have from one to 30 priests. The 16 ecclesiastical territories of Japan have a total of 211,629 baptized Catholics and 17,307 Catechumens

to a total of 228,936 members of the Catholic Church.

3. Youth Hostel

Kyoto, March 1 (NC)—Villa Maria, a hostel for young men attending universities in Kyoto, will begin its tenth year of activities in April. Some 30 students are now in residence at the hostel, operated by the Maryknoll Fathers. Most of the students accepted so far have been non-Catholics. To date about half of the number of residents have become Catholic before leaving. Six left Villa Maria for the seminary, and all the Catholic graduates are active in Church affairs in their parishes. With the opening of the tenth year in April only Catholic students or those who are catechumens will be accepted. The Maryknoll Fathers believe that in this way they will be able to provide good accommodations for the students, and at the same time train them for works of Catholic Action.

4. Catholics Triple in Decade

Yokohama, March 1 (NC)—The Catholic population of this diocese has more than tripled in ten years, Bishop Luke K. Arai of Yokohama said in a pastoral letter here. In 1945 there were 4,000 Catholics in the diocese; now there are 13,231. The diocese has a general population of 8,300,000, but only one of every 640 persons is a Catholic.

5. Graduates Land Jobs

Nagoya, March 26 (NC)—Eighty per cent of the 312 members of the graduating class of the Catholic University of Nanzan here have already landed jobs. This is considered outstanding because of the current economic slump in this country, which often makes it difficult for Japanese graduates to get that "first job." The fifth commencement ceremony was held March 21 at the University, which was established seven years ago. The first year there were only 14 graduates. The 312 graduates this year established a record for the university.

6. Leaflets Convert Printer

Kyoto, March 31 (NC)—The "Good Shepherd" leaflets distributed here had a good effect even before they were printed—they converted the printer. Father James F. Hyatt, Maryknoll, founder of the "Good

Shepherd" movement here, frequently has leaflets printed explaining the Church to non-Catholics. His very first convert was the printer, a man of strong communist leanings who was violently opposed to his Catholic wife's discussions of religion in their home. However, in preparing the plates for the leaflets, he, was forced to read the text of each leaflet and through them soon became interested in Catholic teaching and is now attending catechism classes.

7. 400 Too Many

Hiroshima, April 3 (NC)—More than 500 boys have applied for entrance to the newly constructed middle school of the California province of Jesuits here, but only 100 students can be accepted. When the middle school has its first graduation three years from now, the Jesuits hope to have a new high school ready.

8. Mother Superior Honored

Tokyo, April 3 (NC)—Mother Superior Carman Dochao Ellorriaga, principal of the Koen Girls' School here, has been presented with the Cross of Isabel the Catholic by Pelayo Garcia Olay, Spanish Ambassador to Japan. The honor was presented at the silver jubilee celebration of the school, which is conducted by the Missionaries of Our Lady of Mercy (Mercedarians). The Mercedarians were founded in Spain in the 13th century by St. Peter Nolasco and came to Japan in 1928. They have a convent and school in Tokyo and Hag, in the Vicariate Apostolic of Hiroshima.

9. Catholic Education

Tokyo, April 3 (NC)—A new central office in the headquarters of the National Catholic Council here will help establish closer liaison between Catholic educational institutions and individual educators in Japan. It will also serve to represent Catholic interests before civil authorities in a more effective manner and to increase mutual help among the various Catholic organizations. The new office will be headed by Bishop Paul Taguchi of Osaka, chairman of the Education Committee of the Japanese hierarchy.

KOREA

1. Korea Needs Priests

Rome, Jan. 28 (AIF)—The Church in

Korea, according to His Excellency Bishop Paul Ro, Vicar Apostolic of Seoul, has two very urgent needs: more Korean priests and more missionaries. He reported that the Regional Major Seminary of South Korea has been able to resume operations in its former buildings which were providentially spared during the war. There are at present 123 students of philosophy and theology preparing for the priesthood at this seminary. The situation as regards the Minor Seminary is not quite so satisfactory. A new seminary had to be built and so far only two of four planned wings have been completed. At the beginning of the current scholastic year 90 students applied for admission but only 50 could be accepted for lack of suitable accommodations. The enrollment at the Seoul Minor Seminary, which is also regional for South Korea, is now 154.

The second problem, the Bishop said, was the shortage of missionary priests. Korea now has 276 priests of whom 201 are Koreans and 75 foreign missionaries. These latter are members of the St. Columban Society, the Maryknoll Fathers, the Paris Foreign Mission Society, the Benedictines of St. Ottilian, the Society of Jesus and of the Salesian Fathers. If we recall that South Korea has 21,000,000 inhabitants it is obvious enough that 75 missionary priests are not enough for the apostolic effort that should be made there. About all that can be said about the situation in the north, above the 38 parallel, is that the missions have been practically annihilated. In South Korea there are 210,000 baptized Catholics and 26,000 Catechumens in the total population of 21,000,000. The territory of South Korea is divided into three Vicariates Apostolic and three Prefectures Apostolic. Two Vicariates and one Prefecture are entrusted to the care of the Korean clergy. The others are under missionary care. More missionaries are urgently needed and they will be welcomed by all Catholics and the Government will not place any obstacle whatever with regard to their entry into the country.

The war had one happy consequence in the fact that Catholicism is now looked upon more favorably. Previously Koreans were led to believe that the great nations, the United States in particular, were Protestant nations. During the war Koreans saw the armies of 16 nations and to their great surprise they found many devout Catholics in their

number. They will not quickly forget the spectacle of 500 or 600 American soldiers, on their knees in the crowded Cathedral of Seoul, who received Holy Communion, side by side with their Korean fellow-Catholics and who, after Mass, with their officers at their head waited their turn to greet the Korean bishop and to kiss his episcopal ring. Demonstrations of this kind have given "face" to the Catholic Church in Korea and they have created a current of goodwill which explains in part, at least, some of the outstanding conversions such as that of the great patriot and historian Choi Nam Sun, last December.

2. Mission Auxiliaries

Brussels Feb. 18 (AIF)—During his recent European sojourn the Most Reverend Paul Ro, Vicar Apostolic of Seoul, Korea, called at the headquarters of the International Catholic Auxiliaries from whom he received a promise of immediate help for missionary work particularly in the formation of a Catholic feminine elite. Two members, one Italian and the other German, are to arrive in Seoul within the next month. They will be followed by others and in particular by four Koreans who are receiving their training as International Catholic Auxiliaries in Brussels.

3. 9th Postwar Church

Seoul, March 8 (NC)—The ninth postwar Catholic church was dedicated here recently and two other Catholic churches are nearing completion in this city, which was occupied twice by the communists and fought over five times in the Korean war. Bishop Paul M. Ro, Vicar Apostolic of Seoul, officiated at the opening of the new St. Therese's Church here. The Bishop thanked U.S. servicemen who helped to reconstruct churches in his vicariate. The new churches replace ones destroyed or damaged during the hostilities and Red occupation. Five of the churches serve new parishes erected since the end of the war. Ten Catholic churches in Seoul, including the Cathedral, were found to be damaged when the Korean war ended in 1953. Four churches were completely destroyed. The Seoul vicariate includes the city of Seoul and a huge territory extending north beyond the 38th parallel and almost 100 miles to the south. It is the largest of the six South Korean ecclesiastical divisions. There are 32,944 Catholics in 19 parishes in

Seoul. All of the city parishes are staffed by Korean priests, except the Columban Fathers' church at Don Am Dong. There were 2,186 registered adult baptisms and 347 converts in Seoul parishes in the past year, according to a diocesan monthly. Some 1,670 persons in the city are taking catechetical instructions. The figures for the Seoul vicariate in the same period are 3,946 adult baptisms and 17 new churches. The Maryknoll Fathers staff nine parishes in the Vicariate, all outside of the city.

4. Dedication of School

Kwangju, March 22 (NC)—American servicemen came in for high praise at the dedication of the Kapaun Technical School here, the first trade school under Catholic auspices in all Korea. Dedicated to the memory of Father (Capt.) Emil J. Kapaun, army chaplain from Marion, Kans., whose heroism became one of the great sagas of the Korean war after his death in a North Korean prison compound in 1951, the new school has accommodations for 1,500 middle and high school students. It will provide courses in carpentry, printing and electrical and mechanical skills. It will be directed by Salesian Fathers from Japan.

In an address at the dedication, Bishop Thomas Quinlan, S.S.C. Regent of the Apostolic Delegation to Korea and Vicar Apostolic of Chunchon, expressed the "eternal thanks" of the whole Korean Church to the U.S. Armed Forces for their aid to the Catholic missions in Korea. "To my certain knowledge there is not a Catholic mission in any of the six ecclesiastical divisions that has not been helped by the American forces. I tender them our eternal thanks and assure them that we shall not forget." The Kapaun memorial school was built at a total cost of \$115,000, and received about \$36,000 worth of supplies, labor and other services under the Armed Forces Assistance to Korea (AFAK) program. Other projects that have been initiated under AFAK—which grew out of the spontaneous generosity of American service men and women—include 540 schools, 156 orphanages, 154 churches, 215 hospitals and dispensaries, 300 civic buildings and some 300 other projects.

Conceived and sponsored by Msgr. Harold Henry, S.S.C., Prefect Apostolic of Kwangju, from Minnesota, himself a former

army chaplain, the Kapaun School is a gleaming white four-story building on a 15-acre campus just outside Kwangju. Its initial teaching staff of four Salesians and eight laymen will be headed by Father Archimede Martelli, S.D.B., who directed its construction. The largest Catholic-sponsored building project to be completed since the war, the school is the first for boys to be directed by religious.

5. Sisters Practice Medicine

Seoul, March 29 (NC)—Four of six Sister-Doctors who are in South Korea took three-day examinations to allow them to practice medicine in this country. They are Columban Sister Mary Davida of Chunchon Dispensary, Sister Marie Corazon and Sister Gilmery of Maryknoll Hospital, Pusan, and Benedictine Sister Marie Salus of Taegu Hospital. Sister Corazon is a native of the Philippine Islands and Sister Gilmery is from York, Pa. Sister Salus is from Germany and Sister Davida comes from Ireland. Some 400 Koreans also sought licenses to practice medicine. The examinations were held in several parts of Korea. Sister Salus took her examination in Taegu, the three others in Seoul. Two Sister-Doctors in the group of six have already been granted licenses to practice.

6. Exceptional Opportunity

Seoul, April 5 (NC)—Ways and means of attracting more missionary societies to take advantage of "the exceptionally good opportunities" in Korea were discussed by the Bishops of Korea at a three-day meeting here. It was suggested that Korea's needs and opportunities in the missionary field might be spotlighted at the Universal International Exhibition in Brussels, Belgium from April to October, 1958. Among other matters discussed by the Korean prelates was revision of the proposed National Catechist School here. The conference was attended by all of the Ordinaries of Korea, including those of Pyongyang and Wonsan-Hamhung, the two ecclesiastical divisions north of the 38th parallel and under communist domination. According to 1955 official figures, 194 Korean and 91 foreign missionary priests administered to the spiritual needs of 215,552 Catholics in Korea. A total of 703 native and 50 foreign nuns were engaged in the work.

PAKISTAN

1. Population Problem

Lahore, March 3 (NC)—This country was urged to seek a solution other than birth control for its problem of over-population. The suggestion was made here by an Indian delegate to the seminar on population sponsored by the Pakistan government. Professor Mahalanobis, statistical adviser to the Indian cabinet, told the meeting of experts that Pakistan's low standard of living caused by a growing population can be checked by methods other than birth control. Statisticians and economists should confine their activities to the economic development of the country which would ultimately "overcome" the problem of growing population.

2. Centennial of See

Dinajpur, March 19 (NC)—More than 18,000 persons attended an open air Solemn High Mass here marking the centennial of the Diocese of Dinajpur. Archbishop James C. van Miltenburg, O.F.M., Charge d'Affaires of the Papal Internunciature in Pakistan as well as Archbishop of Karachi, celebrated the Mass. The first missionaries to the territory of central Bengal found 50 Catholics awaiting them. Today the same territory holds 53,000 Catholics. The territory has been divided since 1855, and Dinajpur itself now counts 14,000 Catholics.

3. New Hospital

Dacca, April 2 (NC)—Mother Anna Dengel, foundress and superior general of the Medical Mission Sisters of Philadelphia, attended the opening of the new Holy Family Hospital here, which is conducted by her Order. A. K. Fazal Huq, governor of East Bengal presided at the inaugural ceremonies. Mother Dengel is making a tour of the houses of her Order in India and Pakistan.

PHILIPPINES

1. 'Seeds for Democracy'

Manila, December 26 (NC)—Teachers in mission schools throughout this country are making a special effort to train their students in modern farming methods. The Philippines has always been a predominantly agricultural nation, but farming methods have been virtually unchanged for centuries. In addition Filipino farmers have never learned to

plant a variety of crops. Despite 50 years of government efforts to teach them to plant the many crops suitable to local soils, they still turn their land over year after year to the two staples, rice and corn.

Missionaries here have long realized that if the people are to have a diet varied enough to fight the numerous diseases that result from eating only rice, they must teach their students modern agriculture. They also realized that mere classroom training would not be enough and that only actual field work in school gardens would be effective. Such practical training has now been made possible by Seeds for Democracy, an organization associated with the anti-Communist Asia Foundation, which is sending tons of free seeds to missionaries. The Seeds for Democracy program began shortly after the end of the war. During the past few years graduates of mission schools have returned to their parents' farms and proved to the older generation the value of modern farming methods. The returns to the farmer in better health and greater financial gain have shown him the worth of the mission schools' agricultural program. In areas where there are no Catholic schools, seeds have been distributed to farmers through Catholic Action.

2. Praises Economic Training

Manila, February 23 (NC)—Philippines Secretary of Education Gregorio Hernandez praised the part the Catholic Church has played and is playing in the economic life of the Philippines. Speaking at the Don Bosco Technical Institute in nearby Manaoag, Rizal, Secretary Hernandez said that present-day missionaries are continuing the tradition begun by the early Spanish missionaries. Among them, he said, were farm experts, engineers, architects and other trained artisans who passed on their knowledge of the various trades to the Filipinos. Serious historians acknowledge the fact that the missionaries not only taught Christianity to the Filipinos but bettered their economic life. The Friars were responsible for setting up the first printing press and training the first Filipino printers in the Islands. They built the first waterworks in Manila, introduced the indigo industry, taught the natives how to weave hats and mats, established the first stone quarry on Negros Island, showed Filipinos how to manufacture lime, and built the first

irrigation canals in Cebu. He asserted that the missionaries of today are continuing the work of the Friars in the 841 Catholic grade schools, high schools and colleges now in operation in the Islands.

3. President Donates Organ

Castillejos, February 24 (NC)—"The President wants to speak to you," an American missionary here was told while he was in the midst of confessions. Father Edward O'Connor, knowing that Philippine President Ramon Magsaysay often visited the people here, left the confessional at once. Waiting outside to greet the Columban missionary was the man who had stopped the Communists in the Philippines. "Are you getting enough to eat here, Father?" the President asked. When Father O'Connor assured him that he was, the President asked if there was anything the priest particularly wanted for his church. "Yes, there is, Mr. President," said Father O'Connor. "We need a church organ." "Very well," said the President, "I'll have one sent up to you from Manila." The organ arrived a few days later and was installed. Now when the organ is heard at High Mass, the grateful missionary offers a special prayer for President Magsaysay.

4. Role of Catholic Teacher

Manila, February 24 (NC)—A symposium on the role of the Catholic teachers in the non-sectarian school was held here. The meeting was organized by the Catholic Faculty Association of the University of the East and the Catholic Writers and Speakers Bureau. Manila has about 500,000 students enrolled in its schools. Most of the schools are not Catholic. About 80 per cent of the teaching faculty members in these schools are Catholics. Professor Ariston Estrada of La Salle College told the teachers that although they do not introduce sectarian matters into teaching, they can teach Christianity by good example. Dr. Antonio Molina of Santo Tomas University told the meeting that teachers should not consider their pupils as precision recording machines but should seek to help and understand the students and their personal problems.

5. Ordination

Baguio City, March 9 (NC)—A Jesuit

from Milwaukee will be the first American to be ordained in the Philippines since this nation became independent in 1945. The Rev. John J. Dahlheimer is to receive Holy Orders on March 18 in the Cathedral of Our Lady of the Atonement here from Bishop Leopold Brellinger, who was expelled from his diocese of Kinghsien, China. He will celebrate his first Mass on March 19 at a shrine altar on top of Mt. Mirador, near Baguio City. The Mass will be offered for the American, Filipino and Japanese soldiers who died in the battle for Mt. Mirador in World War II. After the Red conquest of China, the seminary of the China mission of the California Province of Jesuits was moved to the Philippines from Shanghai. Nine others will be ordained with him. A few days after offering their first Masses, they will fly to Formosa to work among the Chinese Catholics exiled there.

6. Golden Jubilee

Manila, March 13 (NC)—Brother A. Peter, formerly of Minneapolis, Minn., will celebrate the golden jubilee of his taking the habit of the Brothers of Christian Schools. Brother Peter came to the Philippines in 1911, and was one of the founders of the well known De La Salle College in Manila in 1912. He was director of De La Salle College in the 1920's, and is now director of the La Salle Novitiate in Baguio. There are some thirty Brothers of the Christian Schools in the Philippines. All but one are Americans.

7. Papal Medal

Manila, March 31 (NC)—Mother Rose Marie of the Child Jesus, provincial of all Assumption Sisters in the Far East, has been awarded the papal medal *Pro Ecclesia et Pontifice*. She is completing her sixtieth year in religious life. In 1950, the Philippine government gave her the Medal of Merit for a half-century of service to Philippine youth. In 1954, the French Government presented her with the Cross of the Legion of Honor for outstanding services in education. Mother Rose Marie came to the Philippines from her native Grenoble, France, in 1904.

8. K. of C. Helps Destitute

Manila, March 31—Today, Intramuros, the ancient Walled City of Manila, in place

of the war destroyed Spanish homes and beautiful churches of the past, has some 9,000 destitute squatters living in shacks without water or lights. This is a postwar development. These extreme conditions give rise to moral and social problems. Solution of them is largely up to the charitable organizations of the city. The Manila City Government has done nothing yet about the Walled City refugees.

A new Knights of Columbus headquarters building has been constructed right in the midst of the squatters' hovels. The Knights, together with the Daughters of Isabella, have decided to do something about the plight of the squatters. Their program includes: 1) A daily milk-feeding program for young children and nursing mothers. 2) A weekly free medical clinic. 3) Recreation facilities including the free use of a basketball court and a clubhouse for movies, games and TV shows. 4) Construction of a playground, a reading center and a trade center. 5) Catechetical instruction.

The milk-feeding program, in operation two months now, has been made possible by the assistance of United Nations Children's Emergency Fund (UNICEF) which donated the powdered milk. Each morning the Daughters of Isabella and Catholic Youth Organization workers prepare and distribute the milk to an average of 150 children and approximately 30 nursing mothers. For many of the Intramuros children, the milk which they drink at the Knights of Columbus Manila clubhouse is their only breakfast. Many of the parents are unemployed, and many others earn about a dollar a day. Parents allow some of the older children to roam the streets all day, picking up what food they can. The free medical clinic of the Knights of Columbus is run by volunteer K of C physicians and Daughters of Isabella nurses. A supply of medicines has been donated to the clinic. In addition, a small building has been constructed as a workshop. This project will help provide the unemployed with some income.

TAIWAN

1. Catholic Relief Services

Taipei, Feb. 23 (NC)—In the past year 175 mission stations on Formosa and adjacent

islands have proved a quick and efficient means of distributing goods from Catholic Relief Services—National Catholic Welfare Conference. The stations have dispensed the first shipment of 8,000 bales of clothing collected by American Catholics in last year's Thanksgiving Day drive. They also have aided the needy with American relief supplies consisting of two million pounds of powdered milk, a million pounds of butter oil, and a million pounds of cottonseed oil. A highly successful resettlement village of eight units has been set up in the suburbs here by the Catholic relief agency. It will accommodate 24 families. Nineteen units already in existence are housing 102 families, and two large dormitories are caring for ex-soldiers and their families who moved here from Hongkong. The land for this project was purchased two years ago by Maryknoll Father Francis J. O'Neill. The people supply the labor for the homes and the Catholic welfare agency provides the materials and technical advice. Two well-equipped mobile clinics have been established recently in southern Formosa by the Catholic relief unit. One is being used in the country districts outside Kaohsiung, southern port city, and the other is serving the rural area of Formosa.

2. New Arrivals

Taipei, April 6 (NC)—Ten newly ordained Jesuits who have been trained for missionary work in China have arrived here from Baguio, Philippine Islands. The new priests will visit the Jesuit missions in Hsinpy, Hsinchu, Hukow and nearby areas to learn missionary methods and practice. They will also have a chance to use the Chinese language, which they studied for two years in the Philippines. The Jesuit priests include five from Spain, two from Italy, and one each from Argentina, Mexico, and U.S.A.

3. Ideals of Chinese Culture

Taipei, April 6 (NC)—Chang Chi-yun, Minister of Education of Free China, said here that "of all churches the Catholic Church has always seemed to me to be closest to the ideals of Chinese culture." The Chinese official spoke at a dinner attended by Archbishop Joseph Kuo of Taipei and priests engaged in educational and cultural work here. The event marked the opening of this city's

Museum of National History of Chinese Culture and Arts. The Education Minister said that the Church "was the first to make Chinese culture known to Europe and to bring European culture to China. Before the Chinese communists took over the mainland the Church was doing this work with renewed vigor and effectiveness. We hope that you will continue to do this most necessary work in the future."

4. 700-Seat Church

Taipei, April 7 (NC)—Land has been purchased for the construction of a 700-seat modern Catholic church here. Although Taipei has more than 15,000 Catholics its largest church will accommodate only 200 persons. What was formerly the largest Catholic church in this city was destroyed by bombs in World War II. Churches built since then are little more than large chapels. Their capacity has been outgrown by a Catholic population that has more than doubled itself in the past few years.

THAILAND

Praise From King

Bangkok, Feb. 25 (NC) — King Rama IX of Thailand has highly praised the work done for his country by a group of Catholic missionaries. Recently the King listed the contributions that foreigners had made to Thailand. He recalled that his own palace had been built and decorated by Italian engineers and architects and that various Europeans had been responsible for the construction of many other buildings and monuments. In the educational and social fields, King Rama paid tribute to religious groups. With special emphasis he pointed to "the constructive and praiseworthy action of Salesian Missioners in Thailand, particularly on behalf of young students and young workers." The Salesians have been working in Thailand for nearly 30 years. Today some 80 priests and Brothers are stationed at 17 foundations, which include schools, churches, seminaries, and youth centers. They staff the Vicariate Apostolic of Rajaburi in the southern part of the country, and also the Don Bosco Technical School and Orphanage in Bangkok, which is known as the Boys Town of Thailand.

PROTESTANTS

MISSIONS IN FORMOSA

Data taken from an art. in "Education and Culture Weekly" (Feb. 16, 1956).

教 育 與 文 化

Name		Founded	in Form. fr.	Places and Adepts	
				1954	1955
Presbyterian Church of Formosa	長老教會	Switzerl. 1523	1865 (1872)	(455) 59,166	(471) 115,705
True Jesus Church	眞耶穌教會	China 1917	1926	(82) 13,637	(91) 15,200
Holiness Church (Far East M.S.)	聖教會	Japan 1910	1926	(25) 1,209	(25) 1,328
Seventh-day Mission	安息日會	U.S.A. 1860	(1945) 1949	(16) 584	(20) 871
Gospel Mission	福音會	U.S.A. 1907	1947	(6) 500	(8) 600
Assemblies of God Mission	神召會	U.S.A. 1914	1948	(3) 135	(3) 184
Southern Baptist Mission	美南浸信會	Germany 1500	1948	(11) 2,389	(14) 3,860
Mennonite Mission (Anabaptist)	門諾會	Holland 1536	1948	40	100
Evangelize China Fellowship	基督教中國佈道會	China 1948	1948	(1) 400	(1) 550
Church Assembly			1949	(25) 15,000	(52) 20,000
			1950	(16) 528	(59) 2,490
			17 (1951) 1954	(15) 1,657	(16) 2,200
			17 1951	(3) 350	(7) 550
			90 1951	(11) 400	(15) 500
			919 1951	(2) 140	(2) 189
Mission Covenant Church (Bap.)	浸禮會	Sweden 1870	1952	(6) 214	(8) 280
Christian Assembly	行道會	Europe XIX c.	1952	—	(7) 1,000
Methodist Mission	聚會處	England 1739	1953	(2) 363	(3) 637
Christian and Miss. Alliance	衛理公會	U.S.A. 1887	1953	(2) 70	(2) 60
Episcopal Church	宣道會	XVII cent.	1954	(3) 300	(3) 800
	聖公會				

Seminaries: 5 (241 students)—Bible Schools: 7 (155 students in 5 of them).

Young Men's Christian Association: 2 centres; 2,405 associated.

Correspondence Evangelical Courses: Orient Crusades with 182,534 subscribers.

Lutheran Church-Mo. with 2,000 subscribers.

No data available from five other denominations and 11 local independent churches.

LETTRE DE FAMILLE

LES Voyageurs arrivant de Chine nous racontent de belles choses ; et leur propre importance, hommes d'affaires, journalistes, même évêque protestant, ajoute du poids à leur dire. Il est curieux que les lettres qui nous arrivent rendent un autre son.

C'est l'histoire d'un groupe de jeunes, ardents, gais, studieux, fervents. Catholiques décidés, ils avaient mené fièrement la bataille pour leur foi, même après la prise de l'école par le Gouvernement. Forts en classe, ils étaient quand même un peu respectés, à ces premières années du régime. Et le groupe compact, priant et jouant ensemble, formait bloc solide.

Vinrent les grands coups de 1952-3. "Tou-cheng" dans chaque classe, insultes, avanies de tous genres, qu'on doit accepter sans se défendre. Tout cela pour leur Evêque. Quelques uns faiblirent, et les têtes durent s'exiler. La prison en élimina cinq.

La dernière persécution, mars-décembre 1955, fit le reste. Des unités, sous la pression de la Police et des familles, plièrent. Des individus, plus marquants, susceptible d'influencer, rejoignirent leurs amis en prison. Ils dépassent maintenant la douzaine.

Et les autres ? Ce sont les seuls qui peuvent écrire.

Voyons leur sort. D'abord ils se virent fermer tout accès aux écoles. Quelques uns arrivés à l'université furent rattrapés dans le "mouvement Hu-feng." C'est incroyable : la sixième année du régime, et encore fervent catholique, pas même catholique-patriote, n'est-ce pas suffisant pour prouver qu'il refuse de voir clair, que sa "pensée" n'est pas sûre ; et puis, pourquoi refuse-t-il de "croire" les exhortations du gouvernement et des "camarades" ? C'est bien de la graine d'ennemi, bref un être dangereux. Peut-il espérer l'aide de l'Etat ? Expulsion.

TOUTES LES ECOLES leur sont interdites. Et ces jeunes, avides d'apprendre se voient condamnés à une vie médiocre. Car sans renier sa croyance, il faut pourtant . . . vivre.

Ils seront OUVRIERS. Jésus le fut de longues années. Cela leur suffira bien. Mais ils se trompent. La GLORIEUSE CLASSE OUVRIERE n'est pas pour ces mal famés. Il leur est interdit de se joindre à quelque groupe ouvrier que ce soit. Et la police locale, leur accordant le permis de déplacement, y a inscrit ces restrictions. Ni école, ni métier. Quelques uns par chance avaient trouvé salaire régulier, soit sur le chemin de fer, soit dans la construction. Ils sont remerciés, sur ordre de la Police.

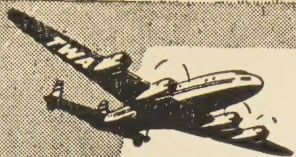
Il faut quand même manger. Alors on essaie tous les petits gagne-pain. Journaliers, manoeuvres, rickshaws. Mais là aussi il y a les Unions. On a vite fait de reconnaître les intrus. Dehors !

Mais pour prouver qu'on ne persécute pas, on laisse la liberté de gagner une mince pitance. Leurs anges gardiens policiers, qui les tiennent à vue dans tous les coins du pays, autorisent le "petit commerce" : c'est à dire petits vendeurs aux coins des rues, cigarettes, peanuts, graines de citrouille . . .

Une autre occupation leur est offerte, celle-là produit du régime. Ils peuvent être "pao mous". C'est à dire, gardiens des papiers des ouvrières d'usine. (Salaire mensuel : entre 4 et 6 dollars américains). Les voila devenus domestiques suspects de la classe ouvrière.

Le Voyageur de Chine les a peut-être vu à la Messe du Matin, à la prière du soir. Donc, ils sont bien libres de pratiquer leur religion. La religion est libre.

Un mot, un geste, (on exige bien peu au début) ouvrirait l'avenir à ces jeunes. Oui, ils sont libres, du moins encore pour le moment. Mais à leur frais, et le prix n'est pas mince. Les "Camarades" d'ailleurs ne s'embarassent pas de mots. "Le Gouvernement vous donne la liberté de religion. Vous êtes libres. Mais tant que vous ne progresserez pas, vous n'avez rien à espérer, vous n'avez pas d'avenir. Le JEN MIN (PEUPLE) vous ignore, vous repousse, vous rejette. Vous êtes les déchets du PEUPLE." C'est ce que disait exactement Saint Paul : "Tanquam purgamenta hujus mundi facti sumus . . ."



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